



# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Foreign Tariff Protests.**—Protests from England, Germany, France, Italy, Australia and other countries have been lodged with the State Department at Washington against administrative features of the Underwood bill and the provision that would grant a five per cent. reduction of the duty on imports in American bottoms. From many countries, too, have come protests against the new provision in the bill which would give the Secretary of the Treasury authority to exclude from entry goods of merchants or manufacturers who refuse to allow United States agents to inspect their accounts pertaining to valuations or classifications of merchandise wherever disputes arise. The National Association of Industry and Commerce of France has condemned the bill, the administrative features of which, it is claimed, would arbitrarily increase the hindrances to trading with this country.

**Favors Recognizing Huerta.**—Failure to recognize the Huerta Government will lead inevitably to American intervention in Mexico, is the opinion of an American, Paul Hudson, editor of the *Mexican Herald*. "If the present group cannot dominate disorder in Mexico," says Mr. Hudson, "the belief is general in that country that it cannot be done by Mexicans. With us the situation has arrived at a very concrete stage. The Huerta-Diaz combination is as strong a one as could be found in Mexico to-day. It has the support of as large a proportion of the best elements of the country as any alliance could hope to secure. It is guided by one of the best cabinets Mexico has ever known. Mexico realizes, and it is time Americans understood it, too, that the alternative to-day is the

success of the Huerta Government or chaos. There is nothing else in the Mexican situation." Mr. Hudson makes the point that the Huerta Government was installed in office by Congress with due regard to constitutional requirements under the laws of Mexico; he says it is now a legal Government and has been accepted as such by all but the revolutionists in the field, "who constitute a small proportion of the population."

**Victoria Statue for Washington.**—At a meeting of the Sub-Executive Committee of the International Peace Celebration Committee held in New York on May 23, it was decided to erect a statue of Queen Victoria in Washington and one of Abraham Lincoln in London. The plan to erect these memorials, which will be carried out under the auspices of the American Committee, is entirely independent of the other features arranged for the international celebration. The erection of the statue of Queen Victoria will be under the direction of a committee of women, whose names will be announced later. The movement to present a statue of Lincoln to England was inspired by the admiration expressed by British delegates to the international conference for a statue of Lincoln which they saw in Chicago.

**Queries for Manufacturers.**—The Senate Finance Committee made public on May 23 a list of questions relating to the tariff which will be sent to the manufacturers of the country. Answers sent before the bill is reported back to the Senate will be printed. "But," the statement added, "neither the report of the bill in the Senate nor final action by the Senate on the bill will be delayed for answers." All questions must be answered under oath. The bill covers the nature of the production,

the quantities and values and duties paid in the export trade, the wholesale prices in the domestic markets, the cost of transportation, chief competitors in foreign markets, the principal producers engaged in the manufacture of the commodity, the trusts or combinations controlling the price or output, the part of the duty under the Payne-Aldrich law representing the manufacturer's profit, and other questions of like import.

**New President of Cuba.**—General Mario G. Menocal took the oath of office as President of the Cuban Republic on May 20. The new president declared that he would devote all his energies to giving the country a clean business administration, which will foster the industries of the island and develop its splendid resources, which will welcome foreign capital and immigration and maintain friendly relations with all nations, especially with the United States, to which Cuba is so closely linked by bonds of mutual affection and interest. General Menocal is a native of Cuba, but was educated in the United States, being a graduate of Cornell.

**Canada.**—The Naval Bill has passed its third reading and has been sent to the Senate. One Liberal voted with the Government and five Nationalists with the opposition. Everybody is speculating as to the probable action of the Senate. The Liberal Senators had a caucus the other day, but refused to tell the decision they reached. The opinion grows that they will not reject the Bill directly, but will amend it in a way contrary to the ideas of the Government, which will be equivalent to a rejection.—The Roblin Government in Manitoba retained the seat at Gimli by a large majority. The usual charges of corruption were made in the Liberal newspapers. The Orange press is denouncing it for its action regarding denominational and bilingual schools.—At a meeting in Quebec of the Catholic Committee of Public Instruction, Mr. Justice Martineau proposed that the study of English, French and United States history should be reduced to the elements indispensable for a knowledge of Canadian history, and that the time thus obtained should be given to English, mathematics and design. The proposal was referred to a sub-committee with Archbishop Bruchési at its head.—Mr. Borden addressed a very large and enthusiastic meeting at Toronto in reply to Sir Wilfrid Laurier.—The Catholic societies reconsidered their determination to oppose the reelection of Mr. Joseph Bernier, who entered the provincial cabinet. He was, therefore, returned by acclamation.

**Great Britain.**—The Unionists have won the Newmarket by-election by 5,251 votes to 4,400. At the last election the Liberal majority was 399. The large majority was a great surprise to all. The Liberals were confident of keeping the seat, as they had a good candidate drawn from the agricultural class. The Unionists hardly hoped for more than a very close contest, with a faint prob-

ability of winning. In attempting to explain the matter, most agree that dissatisfaction with the Insurance Bill had much to do with it, and that displeasure at the Government's treatment of the Rural Housing Bill, introduced by a Unionist, completed the defeat.—The German Emperor prepared the way for the King's visit by pardoning Captain Trench, Lieutenant Brandon and Mr. Stewart, a London solicitor, under sentence for espionage, the first two since 1910 and the last since 1912.—The first arrest under the Airship Act has been made. The victim was a Frenchman coming from Bremen. He was discharged after giving bail for forty pounds to come up for sentence if called.—The Suffragists are continuing their malpractices and are threatening all sorts of things, as, for example, to steal the children of Mr. Lloyd George and Mr. Winston Churchill, to capture or kill Mr. Reginald McKenna. It is said that the Government has demanded the expulsion from France of Christabel Pankhurst. The Government denies it.

**Ireland.**—A condition of extreme famine, and of consequent famine fever, which the *Dublin Independent* has shown to prevail among the Aran islanders, who are usually on the verge of it, has elicited a strong letter from Sir Roger Casement, in which he says: "I have learned of the appalling state of things in Connemara owing to the absence of anything like civilized government in that part of the world. Were this in truth a United Kingdom the press of its capital would contain some reference to a state of things so near its doors; but I have not seen a single word in any London daily of this dire need of our plague-pestered fellow-subjects in Connemara. I hope very soon to visit Lettermullen and see whether something lasting cannot be done to remove the stain of this enduring Irish Putumayo from our native land. One thing is clear to me—only Irishmen and Irishwomen can clear it up." Sir Roger, who as British Commissioner in Peru exposed last year the Putumayo atrocities and commended the Jesuit system on the Paraguay Reductions as the model of reform, is a native of Ireland. He now urges that the funds raised by the *Independent* and other contributions be entrusted to the priests of the islands. Mr. Birrell has visited Lettermullen and found conditions even worse than reported. He also bore witness to the virtues of the inhabitants, whom some of the Synge plays have grossly slandered.—Baron Ashbourne, former Cabinet Minister, Lord Chancellor of Ireland, and author of the Ashbourne Act for facilitating land purchase, died May 22. His successor in the title and eldest son, Hon. William Gibson, is a Catholic, having been converted at Oxford in the nineties, and a frequent writer on Catholic subjects. He is also a Nationalist, a leading Gaelic Leaguer, and a fluent speaker of Gaelic.—The Irish National League of Great Britain and the A. O. H. of Ireland held conventions in Dublin last week and had prosperous reports. The Orange parade of drilled recruits in Belfast on "Empire Day" did not impress the



reporters as formidable. Replying to the Orange and other attacks on the Hibernians as a sectarian and political society, Mr. Devlin thought it no crime that a Catholic country should have one benevolent society for Catholics only, and that its members should support the party which was working for their country's freedom. When Orangeism and legal discrimination against Irish Catholics had been eliminated, the activities of the Order would be purely benevolent.

**Spain.**—The Constantinian celebrations have been peculiarly brilliant and enthusiastic in Madrid and in proportion throughout Spain. This might have been expected from the ardent faith of the immense mass of the people; but undoubtedly a further motive was supplied by the anti-religious and revolutionary agitation of the hour. Hence the public celebration has been called a national plebiscite and the exact gauge of the religious conviction of the people. All Madrid—and it was the same everywhere—was covered with decorations—emblems, banners, crosses, flowers. There was scarcely a house which did not display a cross, of flowers by day and of electric lights at night. The residences of the nobility were lavishly adorned. The churches were garlanded. Gigantic crosses were invisibly suspended in mid air, or set in the squares at a height of sixty feet. Official edifices, banks, academies, halls, etc., all were in harmony. The hotel of Count Romanones was specially noticeable. And in the palace the King set a large luminous cross above the royal crown. From the chapel of the palace a relic of the true Cross was carried to San Jeronimo for exposition, where it was venerated by the parishes in succession. An exposition of sacred art, notably of carved crucifixes and tapestries, was opened by the royal family. Altars were erected in the streets, often by noble ladies, for the gathering of alms for tuberculosis hospitals, and some \$40,000 were soon collected. A most impressive feature was the general communion of children in the parish churches and houses of beneficence and education.—A new educational institution has sprung up—a system of circulating libraries; circulating in the sense of the Spanish name: "walking libraries." These are fathered, or sponsored, by the Romanones Ministry, and more directly by the bureau of education, at the expense of the Catholic taxpayers. The system originated with the Free Institute of Education, whose freedom consists in the theory that teachers in all national schools should be absolutely unrestrained in teaching whatever they please. The libraries are for the use of both teachers and pupils. They consist largely of novels, chiefly of Dumas, Hugo, Sand, Tolstoy, and Mantegazza. The rest of the collection is in harmony with these. In literature, Diderot, Rousseau, Voltaire, Balzac, Proudhon, Quinet, and others. The geography, curiously enough, is that of the French anarchist Reclus, translated by a kindred hand, Blasco Ibanez. In general history, not one Spanish author: only the Jew Reinach; in Spanish history, chiefly Hume. In science, Huxley,

Darwin, Haeckel. In pedagogy, the Free Institute. In sociology, Harnack, the French Socialist Jaurès, and the like. In philosophy, Schwegler, Diderot, Rousseau, Spinoza, etc. With these works are occasionally mingled some Catholic authors, and even mystics.—The King's visit to France, to which Spanish public opinion evidently attributed special importance, was something of a triumphal procession until he reached the French frontier. Then there was a notable change—the arrest of anarchists, and the lack not only of popular ovation, but even of a popular gathering, not a soul except official personages being allowed to approach the railway stations. The frankest declaration of the purpose and fruit of the visit was that of M. Jean Dupuy, President of the Syndicate of Journalists, at the banquet given by these in honor of the event. The Franco-Spanish *entente*, he said, was received in France with jubilant enthusiasm: it was not a thing due to accident, but to the common interests of the two nations. Both have a kindred culture and ideal; their material, as well as diplomatic interests, especially in Morocco, call for union; union and uniformity of action are necessary for the work of progress, civilization, and peace, contemplated by the sister governments. The visit of the Spanish monarch, he added, was a new advance in the international program, the development of which the future would reveal.

**Rome.**—In an audience accorded to Cardinal O'Connell by His Holiness, it is reported that the Missionary Congress which is to be held in Boston next October was discussed. The success of the Congress was unquestioned because of the earnestness, devotion and zeal of Catholics in the United States. His Eminence was accompanied by Mgr. Splaine and Dr. Slattery, but they remained in an antechamber, as at present only Cardinals and Bishops are received.—The American pilgrims under the guidance of Bishop Grimes of Syracuse were received by His Eminence Cardinal Merry del Val, who assured them of the Holy Father's regret at not being able to see them personally. His Eminence Cardinal O'Connell and Bishop Kennedy were present at the audience.—The graft scandals in connection with the erection of the Palace of Justice and the Victor Emmanuel Monument still continue to startle Rome. The former, which was to have cost 8,000,000 lire, is said to have really cost 48,000,000; the latter, which was to have been erected for 7,000,000 lire, required 18,000,000. Mayor Nathan threatens to resign.

**Italy.**—The Government is taking measures to restrict emigration, especially of the criminal classes, to the United States. Legal protection is also to be afforded, at the immigrant stations, in behalf of those who are detained by the authorities or who may be captured by the unscrupulous agents of emigration or other companies.—Italy's conquest of Tripoli is evidently not yet achieved. In a battle at Sidi Garba with 10,000 tribesmen who were led by Turkish officers and well supplied with

field pieces, the Italians lost 1,000 men, who were either killed or wounded or taken prisoners, and left behind them their artillery, ammunition and provisions.

**France.**—On May 19 a representative of the Ministry stated that the police report about the financial interest of certain Senators and Deputies in gambling resorts was a forgery. Nevertheless a bill was passed by 455 to 55 prohibiting all gambling within 62 miles of Paris.—Riotous demonstrations have occurred in some of the garrison towns to protest against the three years service now imposed by the Government. The soldiers at Toulon were tried by court martial and sentenced to serve the rest of their term in Africa.

**Belgium.**—The three daughters of King Leopold, who sued the State for possession of the Congo property valued at \$14,000,000, failed to prove their case, but the Government recognizes that they are entitled to some pecuniary compensation. The precise amount has not yet been decided.—In the House of Deputies a scandal has arisen in connection with a famous Socialist Deputy named Furnemont, who is the leader of the international movement for the rehabilitation of the Spanish Anarchist Ferrer. Furnemont is charged with criminal assault and permission has been given to prosecute him. He has already fled from Belgium.

**Germany.**—It is rumored that Parliament may be dissolved because of the Centre's opposition to certain measures in the army increase bill which it considers excessive. The Chancellor, it is said, had already threatened the Centre during the course of the past month, when it cancelled three cavalry regiments mentioned in the bill. It now insists that 1,008 out of 1,538 lieutenants, and 1,044 subordinate officers, besides a great number of commanders and other army officials must be struck from the proposed list. It calls, moreover, for reforms of various kinds, particularly in the method of purchasing army material. Since all its demands have the unconditional support of the Socialist Representatives they are certain to be carried. A dissolution of the Parliament, for which the Centre has always held itself in readiness, may return the Party with even greater strength. Besides these difficulties the Centre has a new battle forced upon it by the Government in the proposed change of attitude toward Alsace-Lorraine. The German press has in general expressed itself in favor of such a step, which the Centre denounces as "a triumph of chauvinism." It reminds the Government of the wrath aroused by the Polish resolutions, while the Centrist papers of Alsace-Lorraine demand the resignation of the Ministry. Here likewise the Socialist Representatives will in all probability support the Centre, so that the Government may meet with a humiliating defeat.—The following is the result of the recent elections for the Prussian Diet: Centrists, 100; Conservatives, 139; Free Conservatives,

48; National Liberals, 57; Progressives, 25; Poles, 10; Danes, 2; Social Democrats, 7. The Centrists and the other parties of the Right are well satisfied with the outcome and ridicule the pretensions made by the Left before the elections. A second ballot is called for in 41 cases.

—The marriage of Victoria Luise, only daughter of the German Emperor, with Prince Ernst August of Cumberland took place May 24, in the chapel of the royal palace. Almost a hundred members of the various royal families of Europe came in person to attend the ceremonies and offer their felicitations. Especially magnificent was the reception accorded upon their arrival to King George and Queen Mary of England. They were greeted at the station with tokens of the utmost affection by the Emperor and Empress and escorted to the palace by a brilliant cortège of cavalry. The two military dirigibles Zeppelin and Hansa preceded the procession and pointed its way. While the welcome given by the people to the English royalty was friendly but not clamorous, the Czar was received with thundering applause. The entire city during the days of the festivity was gay with garlands and flags, and enormous throngs of visitors and citizens poured through the streets of Berlin. The marriage, though not the result of political machinations, will again unite the long separated families of the Hohenzollern and the Guelphs, and the throne of Brunswick will be given to Prince Ernst. The Duke and Duchess of Cumberland were conspicuous figures at the marriage ceremony.

**Austria-Hungary.**—A terrible conflagration has laid waste a great part of the city of Pressburg, in Hungary. It is estimated that ten thousand people have been left homeless, and tents have everywhere been put up for the unfortunates. Besides other important edifices, the ancient Capuchin Monastery was destroyed. The entire ghetto has been reduced to a heap of ashes, and the losses of life, as far as they are now known, have occurred in this section. Since the accident happened upon a Sabbath day, the orthodox Jews refused to give the slightest assistance in fighting the conflagration, even to save their own families, until the supreme rabbi had dispensed them from the law prohibiting Sabbath work.—A visit of the King of Spain is expected at Vienna. It will probably take place during the coming month.

**Balkans.**—Despatches from Salonica and Athens report a fight on May 20 between Bulgarians and Greeks, caused by the invasion of a neutral zone on the part of the Bulgarians. The fighting is said to have continued all day with great fury. Which side prevailed is not stated. King Constantine, Prince Alexander and the general staff of the Bulgarian army hastened to Salonica in the interests of peace.—It is reported that Essad Pasha, who defended Scutari for six months against the Montenegrins and Servians, has been assassinated, but confirmation is still lacking. As he was generally credited with having caused his predecessor in Scutari to be done away with, it is not surprising that he suffered a similar fate.



## QUESTIONS OF THE DAY

### Was the Russian Alexander I a Catholic?

"The most characteristic fact in the life of the Emperor Alexander I of Russia," writes Ernest Daudet, in the *Revue des Deux Mondes* of April 15, 1913, "is the moral metamorphosis that took place in his soul subsequent to the war of 1812. The sovereign whom the Russians knew before the French invasion was quite unlike what he was subsequently, especially in the matter of religion."

He had been always religious, though there were periods in his life, due probably to lapses in his moral conduct, when his faith seemed to have waned; but during the campaign of 1813 a complete transformation took place, and he began to regard himself as specially intended by Divine Providence to free Europe from the Napoleonic yoke. Thus, on June 23, the most tragic epoch of that terrible war, he wrote to Golytzine: "In moments such as these I think the most hardened man finds the need of returning to his Creator. I find my only consolation and support in doing so." On January 9 he wrote: "More than ever I submit myself to the will of God and follow blindly all his decrees." On the occasion of the inauguration of the Bible Society he invoked a special blessing on the scheme, and said: "In general the tendency which shows itself on all sides to draw near to the true kingdom of Jesus Christ gives me the sincerest joy."

His correspondence with various religious men at that time reveals a most ardent piety, and he gave himself up to reading religious books and meditating on the eternal verities. To this he devoted all the time not given to the government of his empire; the interrupted relations with the Empress were resumed, and he remained a most faithful and affectionate husband till the end of his life.

After his change of conduct he was in constant communication with ecclesiastics; he frequented churches and encouraged all sorts of pious foundations. He passed hours on his knees in prayer, and always attributed the success of any public measure to Divine Providence. In 1818 he wrote to Kocheleff: "I prefer a thousand times to achieve something by prayer and faith than by mere human endeavor. Let us redouble our fervor and our faith, increasing our severity towards ourselves, as well as our confidence in the Divine Mercy."

It is known, of course, that this exalted "mysticism" was due in large part to the influence of Mme. de Krudene, which lasted from 1815 till 1821, when tired of her obsessions the Emperor dismissed her. But Nicholas I denied that the project of the Holy Alliance of Russia, England, Austria and Prussia was suggested by her, or even by Metternich. Alexander's letters show that it had long been in his mind.

It is not surprising that the doctrinal differences be-

tween the Russian and the Catholic Church began to distress him; and although Nicholas I insists that there was no leaning on the part of the Emperor towards Rome, nevertheless there are certain facts which seem to compel one to a contrary conclusion.

In Father Pierling's *La Russie et le Saint Siège*, which appeared in 1901, the question was asked: "Did Alexander I die a Catholic?" The documents quoted seem to suggest an affirmative answer, and since the first issue of the book other proofs have been adduced. They appear in the edition of the great work which has just appeared in print.

One of them is as follows: When Alexander was about to set out for the Congress of Verona, in 1822, he let it be known that he was anxious to visit Rome, but as his leaning to Catholicism was suspected, the Empress Mother, Fedrovna, begged him not to go, and as he always showed the greatest deference to her wishes he changed his plans.

This fact, which was unknown for a long time, came out only in 1841. It was told to Charles Albert, King of Sardinia, by Count de l'Escarenne, a Sardinian diplomat who had received the information at first hand. The letter appeared in the *Civiltà Cattolica*, in 1870. Since then the Russian historian, Schilder, repeated it, and it has not been contradicted.

Schilder also relates that when the Emperor was in Vienna in that year he expressed a desire to see Prince Abbot Hohenlohe. The Abbot accepted the invitation, and according to Schilder, the Emperor knelt down and asked the monk's blessing, and then embraced him affectionately. The conversation was continued for more than two hours. In his own memoirs, which were published in 1835, the Prince Abbot says: "In this interview a question arose about certain matters, but I am not at liberty to say what they were, as His Majesty imposed on me the most sacred obligation of secrecy with regard to them."

The Grand Duke insisted, however, that this interview had no more significance than two other conversations Alexander had with the English Quaker Allen. It was merely indulging a fancy which the Emperor had for religious topics. But Father Pierling holds the contrary opinion and substantiates his claim by the testimony of Count Michaud, Alexander's aide-de-camp. Michaud's testimony confirms what L'Escarenne had said to Charles Albert.

It amounts to this: In September, 1825, when the Empress, for reasons of health, had been advised by her physician to stay for some time in the Crimea, the Emperor who was to precede her there summoned Michaud and ordered him to go to Rome, and "to offer the Holy Father, who was then Leo XII, the complete submission of the Emperor to the spiritual authority of the Pontiff."

The Count started immediately, and on the 5th of December was received by the Pope. But as the Russian Ambassador was present with him at the first audience

nothing occurred "except the usual interchange of courtesies." In a private audience, however, a few days later, Michaud was able to convey the message entrusted to him. According to the account of it made by him to L'Escarenne and the Duchess of Laval-Montmorency, the daughter of Joseph de Maistre, Michaud knelt before the Pope, and under the seal of confidence made known the firm resolution of the Emperor to abjure the Russian schism himself, and to lead back his people to union with the Church. He also requested the Pope to send a theologian to Russia provided with all necessary faculties. A simple priest would be preferable, so as to attract less attention, and he was to lodge in the Dominican convent, where the great affair would be arranged.

The envoy selected was the Abbot of the Camaldolites, Mauro Cappellari, but for various good reasons he begged to be excused. Then a monk named Orioli, who afterwards became Cardinal, was chosen, but just as he was preparing to leave Rome news came of Alexander's death.

It is impossible to imagine without insulting the memory of such a man as Michaud that he imagined all this, especially as Cappellari, who had been first thought of by Leo XII for this important mission, vouches for Michaud's statement. Cappellari later on ascended the Pontifical throne as Gregory XVI. It appears also that Michaud wrote an account of the affair to Nicholas I, Alexander's successor, but very probably the letter was destroyed along with many other papers that referred to the dead monarch.

Michaud's testimony was, of course, denied. It was said even that he had never gone to Rome, and in fact his name does not appear in the archives of the Russian Embassy to the Vatican. Hence, the inference is drawn that Michaud had not been presented to Pope Leo XII as he pretended. But if the Russian archives are silent on that point, such is not the case with the archives of the Vatican. Cardinal Rampolla has discovered certain letters, dated November and December, 1825, from the Chevalier Italinsky, Minister Plenipotentiary of Russia to the Vatican, and the Secretary of the Papal States, Cardinal della Somaglia, relative to the audience in question; so that there can be no doubt that he was really sent as the bearer of some verbal message to the Holy Father, and that he acquitted himself of the charge. What was that message? The traditions of the Vatican are in conformity with the account given, and if there is no other source of information, except the testimony of a single witness, it has at least every appearance of truth. Nor is it the first time that a genuine historical event has had no other authority as basis than the word of an individual.

The same confidence, however, cannot be accorded to a communication subsequently made by the Duchess of Laval-Montmorency, who says: "I have learned from an unimpeachable authority that in his last illness the Emperor Alexander was assisted by a Greek Uniate monk,

and that on his death-bed he confided to the Empress a secret which she was to deliver to the Empress mother, and to the Senate at St. Petersburg. The Empress fell ill before reaching home, and she kept continually repeating: 'I shall never arrive in time to fulfil the mission that Alexander has charged me with.' But in none of the Empress' subsequent letters is there any allusion to the Emperor's change of faith. Hence, all that can be really said is that during the last years of his life Alexander was very much worried about his religion. All who were associated with him were aware of that fact, and Chateaubriand in his *Congrès de Vérone* devotes a whole page to it.

However, we shall never know anything more about this interesting matter than what is revealed in the accounts of Michaud and Gregory XVI. Every document that could throw light on the subject was destroyed by Nicholas I. But it is singular, nevertheless, that the impression about his religious sentiments persisted to such an extent that the people for a long time imagined that he was still in the land of the living as late as 1864. The Grand Duke Nicholas demolished the delusion at that time by sending off to Siberia a man whom a set of fanatics maintained was the Emperor who had died forty years before. The persistency of this belief merely shows the admiration which the Russian people had for one whose greatest glory was to have been the rival of Napoleon and the destroyer of his power.

#### A Sidelight on Irish History\*

"Stolen Waters" may be called an historico-legal tragedy of some Irish fishermen, though "the tale of their undoing has a prelude which pierces to the marrow of Irish history." The waters are those of Lough Neagh and of the river Bann, its chief outlet to the sea thirty miles northward, the largest and most fruitful in fisheries of the inland waters of the British Isles. Lough Neagh occupies 600,000 acres and includes many fertile islands—one of which is Coney, and was so called centuries before New York became famous—and there are five counties on its banks, Armagh, Down, Antrim, Londonderry and Tyrone. Its fisheries were public, like those of all inland waters under Brehon law, from time immemorial, and so remained for practical purposes, supporting hundreds of families, down to the year of our Lord 1911. But not according to the tortuous letter of Anglo-Irish legislation.

When James I, "son of a woeful mother and a worthless father," pursuing the policy of Cecil and Bacon to "extirp" the old Irish race, confiscated the lands of O'Neill, O'Donnell, O'Cahan, and the rest, and "planted" his Scots and Londoners in the property of their clansmen, he let the fisheries of Lough Neagh and the Bann

\*Stolen Waters. By T. M. Healy, M. P. New York and London: Longmans, Green & Co. \$3.25 net.



to a London company; but his Lord Deputy Chichester, ancestor of Lord Donegall, and of the present legal owner, Lord Shaftesbury, coolly appropriated the properties to himself, forging and concealing documents according as circumstances made expedient, and his heirs and assigns to the present day cleverly and consistently continued the process. Cromwell, Charles I and Charles II, all equally oblivious of native rights, reconveyed the waters and fisheries to the Londoners or others, but the Chichesters held on stubbornly, creating titles by money or influence where none existed, themselves baffling by brazen and persistent villainy another set of "the choicest scoundrels of Europe," and thus proving themselves expert in the art and craft of grafting long before grafters were known by their name. But the villagers and numerous dwellers of the countryside on Lough Neagh's banks, where the fishermen strayed, continued in the exercise of their immemorial rights to support their families on the teaming products of its wide and fruitful waters, and my Lord Donegall did not venture to contest their time-hallowed privileges till the English Parliament set him a precedent in 1868, when it confiscated the Curragh of Kildare, which had been the people's Common from prehistoric times, to army purposes.

Parliament made some compensation, at its own discretion, to the people, but my Lord Donegall had no thought of adopting that formality. In 1872, the then Donegall lessee began legal proceedings against the Lough Neagh fishermen, ending in 1878 in an Appeal to the House of Lords, who, to their credit, denied the Donegall claim to soil, waters or fisheries, and vindicated the rights of the public. But Lord Shaftesbury's lessees, with the aid of another forged document, soon renewed their action in a selected Irish court, which found in favor of the noble lord. Appeal to the House of Lords was again taken, 1910, and this time the decision followed strict party lines, the Liberals voting in favor of the people, the Unionists in favor of Lord Shaftesbury; and so by a majority of one, and a now patent forgery, the existence of any public right was negatived, a three thousand years' prescription was abolished, and nine hundred families were filched at a stroke of their scant hereditary livelihood.

But though the court of last appeal has spoken, the case is not ended. Irish Nationalists had been demonstrating for some decades that until law is in accord with equity there is no finality. Mr. T. M. Healy, M. P., who has had a large part in upsetting the order of things which made the Donegall operations possible, was leading lawyer for the Lough Neagh fishermen, and when he was finally beaten at the bar of Lords and Judges, he appealed to a wider court, having apparently but begun to fight. This masterly volume of 500 pages is the first step in his renewed and confident battle for the rights of the people. He ransacked the Irish State Papers of three centuries, the Dublin and London Record offices, the journals of Lords and Commons, hundreds of histories,

biographies, memoirs and reports, many of them MSS., and innumerable legal cases and authorities; and having digested a good sized library of books and documents bearing on the case, wrote out a plea, or rather a judicial decision, which bids fair to remain uncontested as long as salmon leap in the Bann, and voices thrill to the melody:

"On Lough Neagh's banks as the fisherman strays  
When the gray cold eve's declining,  
He sees the round towers of other days  
In the waves beneath him shining."

His object in pursuing a trail of three centuries was, he says, "to supply what has been hitherto omitted, to create an enlightened opinion, to summon back to the censures of equity the wrong-doers of forgotten reigns, to note how stood the times which made their success possible, to scrutinize the devices and instruments of the conspiracy; happily also to spur to life the deadened sense of a still existing public authority, which can repair the mischief." But he has done much more. Though "Stolen Waters" is in subject and argument a legist's book, it will ultimately belong to the student and historian. In revealing the inner labyrinths of the fraudulent processes by which "the fishermen of five counties count as nothing against the parchments of by-gone rascaldom," it sheds a luminous light on the uses of legal machinery in the robbery of the Irish people generally, and thus supplies a valuable supplement to Mrs. Green's "The Making of Ireland and Its Undoing."

Mr. Healy has the knowledge and ability to enrich his argument with a vast amount of incidental information. We find that Henry VIII assumed the Kingship of Ireland because of the importance she then held before Europe, for it was in right of Ireland that Henry V secured precedence for his Ambassador at the Council of Constance, which decided that the Kingship of the Gael was the most ancient in Europe after Rome and Constantinople; but in this the Council was not infallible, for Irish royalty antedated both. On similar grounds the Council of Lyons gave precedence to the Archbishop of Armagh over the prelates of France, Spain and Italy. The legal side of Irish civilization in Elizabeth's day is illustrated by Shane O'Neill's masterly justification, on the ground of English as well as Irish law, of his title to the Kingship of Ulster, in which he more than held his own against Sir Philip Sidney, and showed that he knew more of the real property law of England than did Froude, who, while styling O'Neill "a savage," blunders about the legal terms which Shane cited correctly. These and many other interesting by-way acquisitions are embodied in the argument, for the exceptional legal acumen of the writer is always centred on the point at issue, but Mr. Healy has individual characteristics that occasionally get beyond the scope of the legist, enlivening while enforcing his contention. For instance: "Under the Roman occupation of Judea no injunction

was issued to deprive the Hebrews of their fisheries. Of the custom of the lakes of Galilee and Genesareth there is evidence to go to a jury that the local tribesmen could betimes let down their nets for a draught. Nor is there mention of Letters Patent by Pontius Pilate or Herod to filch the river Jordan into their own hands. Perchance the march of civilization was slower then, and the appeal to Cæsar more speedy, or it may be that gentry who grudge the rude means of subsistence to the humble are not bred in high-caste races."

Hence, "the freebooter who robbed the Earls of Ulster," again triumphed, "and the Flight of the Earls is sadly sequeled in the twentieth century"; but hence also has the author "written these lines and taken these pains," that men may be moved and statesmen stirred to see to it "that the cause of justice is no lost cause, and that riches and power and law are in vain brigaded against the commonweal."

M. KENNY, S.J.

### Sociology and Catholic Education

Present-day society presents a picture which is far from exhilarating. Masses are in conflict with classes; morals are bad, lawlessness is rife, and, worst of all, many good men, in despair of a remedy, have become inactive and pessimistic. Yet there must be an offset to the evils of the times. Strife and discontent are not new in the world. The voice of revolution and anarchy has been heard before. Virtue has been in rags and tatters ere this, and vice has paraded in satin and broadcloth. Society has been in desperate straits many a time. And it has always passed through them in safety, albeit weakened and perchance a bit shattered. Sensual, grovelling Rome died, and the State lived on. The frantic era of the Reformation went its way and left society after it. The cold, cynical, rationalistic eighteenth century disappeared, and the State survived. And God's arm is not shorter now than then. His intellect has not lost its power, nor His will its strength. He is not puzzled nor conquered nor intimidated by the excesses of men. He is still the God of nations. The State as well as the individual is His creature. Society is His work and His care. He can redeem it and sanctify it once again. For its redemption and sanctification are bound up with the regeneration of each individual soul, a result easy of attainment through the superabounding merits of the Blessed Saviour. Pure hearts make a worthy State; and pure hearts are not beyond God's power.

But it is to God, and to Him alone, that we must look for relief in the present crisis. There is neither remedy for vice nor promise of progress save by and through the observance of His law. Men cannot be dragooned into virtue. The bayonet may pierce the heart; it cannot reform it. Statutes may promote public decency; they cannot furnish props for a sin-laden State. And eventually *vis consili experts mole ruit sua*.

Religion is the one sure foundation of society. Balzac

was only half right in asserting that Christianity is the greatest element of social order. It is more than that. It is the fundamental element. Without it all other elements are vain and useless. True, the wisdom of the world does not reckon with this. But the wisdom of the world has failed for many a century; and it were time now to give the folly of the Cross some consideration.

The reform of society, even in the sense intended by advanced sociologists, pertains primarily to Christianity. *La morale chrétienne n'est pas sociale* is an outrage on truth and other virtues alike. Christ's mission was also sociological in the highest and truest sense. There never was and never will be a more successful social reformer than Our Lord. And this for the very reason that sociology and religion are inseparable. Sociology without religion is a fraud; religion without sociology is cant. Imagine a sociology without the works of mercy! Nothing could be more absurd, save perhaps a heaven without God. And yet these selfsame works of mercy are part and parcel of Christ's gospel. He taught them and practised them. He instructed the ignorant, counselled the doubtful, admonished sinners, comforted the sorrowful, fed the hungry, gave drink to the thirsty, clothed the naked, visited the sick, cleansed the leprous, strengthened the palsied, gave sight to the blind, speech to the dumb, hearing to the deaf. "Jesus went about all the cities and towns, teaching in the synagogues and preaching the Gospel of the Kingdom, and healing every disease and every infirmity." All these He did, and so much store did He set by them that He offered them as proofs of His Messiahship. "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them."

This is real sociology. Heaven is its pith and substance: the works of mercy done in the spirit of Christ, for the glory of God and the recognition of the body politic. And this kind alone is helpful. Other species are debasing to the helper and the helped. To teach the young the laws of hygiene and external decorum without attempting anything further, is to labor at the formation of semicultured pagans whose very gifts will be a menace to the State. There will be outward glow and show, and inward rotteness. To dole out food to men without inspiring them with Christian self-reliance or resignation as need may demand, is to generate a race of paupers. To pension the poor without consideration of the virtue which should be peculiar to their condition, is to increase an already huge army of impudent and ungrateful parasites, who will bleed the State to the last drop without generous thought of neighbor or of God, the giver of all bounty. There is no sociology in this, but only sickly sentimentalism, or "slumming," the debased and debasing diversion of divorcees and powdered damsels. Mere benevolence, philanthropy, will not solve social problems. Nations have thought so. Their ashes are a monument to their success.



Philanthropy flourishes exceedingly amongst us to-day. It was never more conspicuous. Neither were our national vices. Charity is needed—the virtue that puts Christ, and not the name of the sordid millionaire, into the hearts of the poor and unfortunate. It is only through charity that our modern shibboleth “the fatherhood of God and the brotherhood of man” has a true meaning. We are children of the Father and brothers of one another in and by and through Christ. We remain such by imitating Him. And Christ is charity, not philanthropy.

This is the mind and spirit of the Church. Such the ideal to which she has been so true that even her arch enemies admire her for this feature of her life. Guizot, in contemplating this characteristic, was forced to admit that she has played a grand part in the history of civilization. She emerged from the catacombs torn and bleeding, to begin her open life in a society composed of an army of slaves, lustful freemen, dames whose names were a hissing and a byword, and a few harmless orators. The State was rotten to its very nerves and fibres, heartless as a tiger, tyrannous as a demon. And yet in the face of all this the Church found a way to inaugurate sociological works which compel universal admiration. The sick, the maimed, the orphan were gathered into hospitals and homes, and treated with tenderness as brothers of Christ. A special Order was instituted for the care of the poor. The Master's mantle covered many shoulders and warmed many hearts to heroic deeds of love. There were many men like Lawrence, who, under orders to surrender the treasures of the Church to the State, presented to the Roman officials a multitude of maimed and miserable people. And this spirit lived in the missionaries who, century after century, stalked forest and jungle in search of men to whom they might impart both religion and the useful arts and sciences. The greatest body of sociologists who ever lived were the Benedictines. They set a standard which has never been surpassed and is but poorly imitated. One-third of the French towns owed their origin to these monks. Their monasteries rose in trackless forests, and became schools for the children, hospitals for the sick, almshouses for the poor and inns for the weary travelers. Therein the arts of peace flourished for long ages, enriching the world with masterpieces which adorn many a modern museum. Under the care of these men wild souls were tamed, rough manners became gentle, sleeping intellects awoke, clumsy hands grew skilful. Life took on new values. The nomad tribe became a civilized society with Christ as Guide and Master. True sociology scored a victory. It would score another, were it brought into play. For the Church can meet every need. She has a remedy for every ill. Her divine Founder foresaw all, and provided in accordance with His prevision.

And never was there greater necessity of the Church's doctrines and practices. Unreasonable individualism, the Gallic Egalitarianism in which the French Revolution

focused, has done a sad work. Its influence is felt in religious, social and economic spheres. Men are living for themselves. They will not subordinate one tithe of their ambitions to the general good. Charity is crushed. Philanthropy, in many cases at least, is a personal gratification of vainglory. The union and fraternity without which the State cannot exist is growing less and less. Authority is disrespected. Laws are framed for classes, and violated both by classes and masses. The insolent rich have become irresponsible and the poor truculent. Fraud and lust are gnawing at the vitals of the State. Plato was wont to represent society as an organism in which individuals are the organs. How long can such an organism subsist, head at war with hands, neck at war with shoulders, heart at war with lungs? The application is apparent.

Conditions would be far different were Catholic doctrines followed. Individual and class interests would be subordinated to the common good. Authority would be considered God-given, not man-made. Laws would take on new sanctions. The rich would learn that they are but stewards of wealth, responsible to God for its use and abuse. The poor would be taught the nobility of labor and patience under trial. They would seek relief through legitimate means, understanding that it were better to suffer an ill than to sin in righting it. Christ would be reproduced in souls. And that is the one thing needed. More of Christ, and less of shower-baths and athletic meets and stereopticon lectures, would do a deal to straighten out tangled conditions.

And Catholic educators should be the foremost in effecting this. Times and conditions have changed. Methods must change with them. Formerly the priest was the sole agent of this work. He cannot be so any longer. A wave of radicalism has alienated many from him. Our cities are teeming with aliens, ignorant of our language, shy of our religious customs—strangers in a strange land, whom priests cannot reach, but whom wolves in sheep's clothing do reach. The layman must go down amongst these waifs and bring Christ unto them.

But laymen will not do so unless they are brought to an early realization of their powers and responsibilities in this matter. And, for obvious reasons, this is the work of Catholic instructors, a work sadly neglected. In one of our large cities, less than five per cent. of the active members of the St. Vincent de Paul Society are college men, and less than fifteen per cent. of the workers in the Ozanam Society had the advantages of academic training. Hard-working clerks and salesmen are the principal laborers in these guilds. They are the Christophers, while the college men of large opportunities, and hence of greater responsibilities, hold aloof from the holy work almost entirely. There is no excuse for this. And there is but one satisfactory explanation for it: the apathy of Catholic teachers. Boys pass through college unaware of the ignorance and helplessness to which so many splendid fellows are condemned through no fault of their

own. How can our students desire to help others, if they never realize the needs of others? How can they be expected to extend active charity to others, if they are neither taught their obligations nor inspired with a desire to fulfil them?

Men argue that it is impossible to interest American boys in such matters. This is not true. Secular universities have interested their students in them. Moreover, our boys do not fall short of Spanish, Belgian, German or English boys in idealism and enthusiasm for good. They do fall far short of them in practical works of charity. Teachers may look for the reason in their own conduct, not in the slackness of their pupils. This is all the more unfortunate in view of the ever-increasing need of Catholic lay workers among poor boys. Fine but untrained boys, with good religious instincts, are neglected at the critical period of their lives, only to become the prey of Socialists and Anarchists.

The harvest is white, but too large for the number of laborers. The remedy for this deficiency is not far to seek. Simple, definite instructions and sympathetic talks to young students, a rational course in sociology for older boys, would accomplish much. Senior students would profit too by intercourse with social workers; by well-directed participation in the activities of the Ozanam Society; by attendance at meetings in which social needs and corrective ways and means are discussed; by reading the literature of the St. Vincent de Paul Society and the Eumonic Club.

All this can be brought about by Catholic teachers. They can plant a seed which will sprout and grow, and blossom and bear fruit in the later life of their students. To this they are obliged. They are their brother's keeper. In the end their stewardship will be scrutinized and appraised. And Christ has said: "Depart from me, . . . for I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink: I was a stranger, and you took me not in: naked, and you covered me not: sick, and in prison, and you did not visit me." Truly, a terrible sanction on neglect of social duties. But who neglects these more than the teacher careless of his obligations in this regard? R. H. TIERNEY, S.J.

#### A Sixteenth Century Paladin\*

On the morning of October 7, 1571, the Ottoman empire was still at the height of its glory, but by the evening of the same day, Don John of Austria, the Generalissimo of the Holy League, by winning the battle of Lepanto, put an end to the Moslem supremacy of the Mediterranean and caused the beginning of that steady decline in the power of the Turk that is now resulting in the

loss of almost his last foothold in Europe. As the hero of that great naval victory is known to us chiefly through the writings of Protestant authors like Motley and Stirling-Maxwell, Father Coloma's vivid and sympathetic "Story of Don John of Austria," which Lady Moreton has translated, should be warmly welcomed by English-speaking Catholics. Though the author's book is that of an enthusiastic admirer, he does not gloss over his hero's faults and failings, which were those of a sixteenth century prince. In the work, too, there is a deal of valuable information regarding the Spain of Philip II. Many of the great historical figures of the period are strikingly presented and Father Coloma corrects a number of popular misconceptions about peculiarly Spanish customs. An *auto da fe*, for example, consisted merely in hearing the sentences pronounced on the prisoners of the Inquisition, not in witnessing their execution, and generally the condemned were garrotted before being burnt. The volume is finely illustrated.

Don John of Austria was the natural son of Charles V. Born in 1545, he passed his early childhood in a Spanish peasant's family, but was then placed in the motherly care of Doña Magdalena de Ulloa, the wife of Luis Quijada, the Emperor's chief steward. He met his father, without realizing it, was acknowledged by Philip II, and educated at court along with Don Carlos and Alexander Farnese. It was the Emperor's wish that Don John should become a friar, but the youth showed such a decided preference for a soldier's life that his half-brother wisely opened to him a military career. His first success was the carrying out of Philip's drastic orders to expel from Granada the revolted Moors. This achievement made him so famous in Europe that Pius V found in him the "man sent from God whose name was John," and passing over veterans like Andrea Doria and Sebastian Veniero, put this youth of twenty-four in command of the Holy League's great armada, composed of the allied fleets of Spain, Venice and the Apostolic See. This formidable force, which amounted to 200 galleys, fifty-six ships, six gallasses and more than 80,000 soldiers, had been got together by the zealous Pope for the purpose of breaking the power of Selim II, who had recently added Cyprus to his vast dominions and was now menacing with ruin the Christian civilizations of Europe. The allied squadrons made ready for battle like the early Crusaders. The Holy Father proclaimed a plenary indulgence under the usual conditions, and "all fasted for three days," says Father Coloma, "to prepare themselves to gain these spiritual graces, and there was not a soldier, sailor or galley-slave who did not confess and communicate and receive from the hands of the Nuncio a wax Agnus Dei blessed by the Pope, the Generalissimo, D. John of Austria, setting the example with all the leaders and officers." Just before the warships left the roadstead of San Giovanni at dawn, Mass was said on the shore. "At the elevation of the Host, so loud were the cries and shouts with which the whole fleet besought

\* The Story of Don John of Austria. Told by Padre Luis Coloma, S.J., of the Real Academia, Española. Translated by Lady Moreton. With 24 Illustrations. New York: John Lane Company.



the God of Battles for triumph over those whom they were pursuing, that the clamor drowned the noise of the drums and clarions and the salutes of the artillery as they rolled across the waves."

The decisive engagement took place off the Curzolari Islands, at the entrance to the Gulf of Corinth, or Lepanto, where 290 Turkish galleys, carrying 120,000 men, were confidently awaiting the Holy League's inferior armada. Impelled by a fair wind, the Turkish fleet, under the command of Ali Pasha, the Sultan's favorite, bore down upon the allies. Then at a signal from Don John, the blue standard of the League was unfurled, a cannon was fired, Father Miguel Servia blessed from the quarter-deck the Christian fleet, gave all its warriors absolution at the hour of death, and the battle began. Ali Pasha's flagship, the Sultana, made at once for Don John's galley, the Real. The vessels came together with a tremendous shock, grappling irons kept them in that position, and hand-to-hand fighting followed. The engagement soon became general. "There was neither line, nor formation, nor right nor left, nor centre; there could be seen, as far as the eye could reach, only fire, smoke and groups of galleys, fighting with each other, vomiting fire and death, with masts and hulls bristling with arrows like an enormous porcupine." Don John was hard beset by Ali Pasha, but at the critical moment Mark Antony Colonna brought his galley to the Generalissimo's aid, the Turkish admiral perished, the standard of the Prophet was lowered on the Sultana, and the "greatest day the ages have seen," as Cervantes, who was wounded then, calls that of the battle of Lepanto, ended with the flight of the Turks and the victory of the Holy League.

The moment when Don John drove back the Moslems who were boarding the Real, and when Colonna came with timely assistance, was the critical point of the battle. For just then, as was afterwards proved, St. Pius in distant Rome, paused suddenly in a conversation he was holding with his treasurer, listened intently at an open window, and then exclaimed: "This is not the time for business! Let us return thanks to God for our victory over the Turks."

The Holy League's losses in the battle were but fifteen galleys and 8,000 men. Of the Turkish armada, thirty ships got away, 90 were sunk, 178 were taken, and 12,000 Christian captives whom the enemy had chained to rowers' benches were set at liberty. Among the Moslem prisoners were two boys, the sons of Ali Pasha. One soon died, but the other, whose name was Mahomet Bey, Don John sent to their sister in Constantinople without demanding a ransom. In returning the magnificent gift she had sent him in return, the Generalissimo wrote: "The present you sent I did not accept and I have given it to Mahomet Bey, not that I do not appreciate it as coming from your hand, but because the greatness of my ancestors was not accustomed to receive gifts from those who wanted favors, but to grant them." Don John was no less a gentleman than a soldier.

The immediate benefits of the battle of Lepanto, however, were not what they should have been. Instead of following up the victory over the Turks by a vigorous war of conquest, the League's fleet, much to Don John's disgust, lay idle at Messina and the conquerors went home to be lionized, he himself finally yielding to the seductions of Naples. The Pope was eager to secure for the Generalissimo an independent principality, so when Don John subsequently captured Tunis it was proposed that he be made its king. But to this Philip II objected. He had grown jealous of his half-brother's popularity and success.

Nevertheless, the King of Spain had no more loyal subject than Don John of Austria. After Granvella, Alva and Requesens in succession had failed to pacify the revolted Netherlands, the Hero of Lepanto, at Philip's request, undertook the task. Safeguarding only the sovereignty of Spain, and the free exercise of the Catholic religion, he granted the followers of William the Silent numerous concessions. What they wanted, however, was not peace, but independence, so the war went on. Don John's position was very difficult. Philip denied him the money and troops that were required to maintain the King's authority, and gave him no instructions. For Antonio Perez, Philip's evil genius, had poisoned the King's mind against Don John, because the latter, says Father Colonna, was aware of Perez's profligate life. As a result of Philip's selfish and short-sighted policy, Don John was kept so worried and perplexed that he fell a ready victim to a plague that was raging in his army, and after a short illness died a holy death. He was only thirty-three. Don John's ambitious dreams had been to invade England, depose Elizabeth, set free the Queen of Scots, ascend the throne as her husband, and restore the Catholic faith. *Dis aliter visum*. It was not till after Mary Stuart's execution that the Spanish Armada sailed for England, and Don John of Austria had then been dead ten years. Were he directing the invasion, would the history of England now be other than it is?

WALTER DWIGHT, S.J.

## CORRESPONDENCE

### Nocturnal Adoration of the Blessed Sacrament

LONDON, May 15, 1913.

In several of the Catholic countries of Europe the devotion known as the "Nocturnal Adoration of the Blessed Sacrament" is established in many of the churches. It is the custom of some religious communities to keep up the adoration of the Blessed Sacrament in their chapels on certain nights, or on every night of the year, but here we are speaking of the adoration by laymen. It was established in France in 1848 by the celebrated Father Hermann, then a layman and a recent convert from Judaism. The Basilica of the Sacred Heart at Montmartre is now the centre of the associations for the Nocturnal Adoration in France. There are numerous confraternities established for this devotion in Spain and several in Italy, and the Holy See has enriched them with many privileges.

In England the Nocturnal Adoration is established in only one church as yet, that of Isleworth, in the outer suburbs of London. The Associates, mostly workingmen, take it in turn to watch for an hour before the tabernacle on the eve of the First Friday of each month. The adoration begins at 9 p. m. on the Thursday evening and is continued till the early Mass at 7 a. m. on the Friday.

On the First Friday in May special permission was given to have Exposition of the Blessed Sacrament all through the night, as it was the fiftieth night during which the watch had been kept. The Cardinal Archbishop has expressed his warm approval of the work and the hope that it will be taken up in other parishes of his diocese. The men all belong to the local Guild of the Blessed Sacrament, an association of men formed to carry on and perpetuate the work of the great Eucharistic Congress held in London a few years ago. It is worth noting that the devotion was established not at the suggestion of the local clergy in the first instance, but on the proposal of a group of the men themselves. The first suggestion came from a Catholic journalist who had heard at the Eucharistic Congress of Cologne an account of the spread of this devotion in Catholic countries. The speaker said that to establish it in a parish one wanted at the outset "only ten men of good will."

At Isleworth the number is from twenty to thirty. Many of them, after thus breaking their night's rest, have to begin work at an early hour in the morning. But though at the outset there were predictions that after the first few months they would tire of it, experience shows that they value very highly the privilege of being allowed to spend these hours of adoration in the night. The succession of watchers has never been broken. One man gave up the two last days of his short annual holiday and traveled back more than a hundred miles on the eve of a First Friday. "I did not want to miss my hour," he said. Another workman, speaking to a friend about adding his name to the list, said: "If you will only come and see what it is, you will find it easy and you will never give it up." Steps are now being taken to introduce the Nocturnal Adoration in another district. What has been done at Isleworth is possible anywhere else.

A. H. A.

### The Catholic Press in France

PARIS, May 15, 1913.

It is frequently asserted that French Catholics have erected many churches and contributed largely to their decoration, but in doing so have neglected to build up and to further a good Catholic Press. As is usually the case in such sweeping statements, the accusation is but partially true. For years French Catholics have fully realized the importance of the press, and have taken considerable pains to support good newspapers and to wage war on bad ones. The following facts will prove this to some extent. Of course, a thorough account of the entire work of the French Catholic Press cannot be expected in this brief account.

As in other activities, so also in the propaganda for a good press the clergy lead. Beginning with the higher clergy, a number of bishops have even introduced the press question into the diocesan catechism defining the guilt of reading or circulating bad literature and papers. They have forbidden by name the reading of several newspapers. The *Dépêche de Toulouse* is a case in point.

More than 20 bishops of southern France denounced it in a joint pastoral on Dec. 8, 1907. In doing so, they not only protected their flocks from its baneful influence, but also brought home to each one's conscience his duties as a Catholic in regard to the reading of good literature.

But these means are merely prohibitive; more important are those of a prophylactic character. The spreading of good papers is at present the chief work of all parochial and diocesan societies, which are now being organized everywhere. Their object is to strengthen, unite and develop Catholic activities. Thus, for instance, the members of these societies are urged to make an inquiry among the various families of the papers they read, in what papers Catholics do their advertising, and after obtaining the required information, to urge them to patronize only good, reliable publications. The zeal of these propagandists is largely supported by countless brochures and pamphlets, such as the famous little pamphlet by Pierre l'Ermite: "*La Presse, ça presse.*"

In this field of labor, as in others also, the clergy receives the loyal support of laymen. Often the latter take the initiative. Of such lay activities the most noted are *la Jeunesse catholique*, *La Ligue des femmes françaises*, and *La Ligue patriotique des françaises*.

What, then, is the present actual status of the good press in France? Each district capital (*chef-lieu de département*) has one or two Catholic dailies in addition to the purely ecclesiastical publications. If there is another large city in the same district, it also has a Catholic paper, which appears three times a week or daily. These excellent papers, however, are not as widely spread as they deserve to be.

Thus, in the diocese of Angers, where Catholic life is still vigorous and flourishing, 48,607 good Catholic weeklies are sold, as against 14,566 bad ones, but the dailies have, on the other hand, a proportion of 1 to 2 (6,633 good papers against 13,664 bad ones). This is the state of affairs in the country, but in the cities the difference between the opposing camps is still greater. Here 14,250 atheistic and immoral papers are sold daily, as against 1,980 of strictly Catholic nature. The Catholic papers of Paris have indeed acquired a large list of subscribers, as *La Croix* (200,000), *l'Echo de Paris* (150,000), *l'Eclair* (100,000), *la Libre Parole* (60,000), *l'Autorité* (30,000), *le Figaro* (30,000), *Le Gaulois* (30,000), but in comparison with the godless and atheistic papers, they are still very much in the rear. *Le Petit Parisien* has 1,250,000 subscribers, *le Journal* 600,000, *le Matin* 450,000, *l'Humanité* 60,000.

*La Bonne Presse*, the great publishing house, was founded in 1873 by the Assumptionists, was acquired in 1900 by M. Féron-Vrau, but in 1908 the Government, fearing that the undertaking might become too dangerous for it, readily found a clause in the law that permitted it to seize the establishment, and did so. M. Féron-Vrau appealed to the Catholics of France to raise two million francs to buy back the house; within two weeks three and a half million were offered him. A good indication of the appreciation and interest the Catholics of France take in their press.

The wonderful activity of this highly important undertaking is clearly evinced in this, that *La Bonne Presse* publishes no less than thirty papers and periodicals. Among these, the most noted is *La Croix* in different editions; daily 200,000 copies; weekly half a million. The daily edition gained 7,000 subscribers last year alone. *Le Pèlerin*, a weekly periodical, has nearly half a million subscribers. In addition to these papers, the house sold in



one year (Sept., 1911, to Sept., 1912), 610,000 copies of the "Almanach du Pèlerin"; 7,760 volumes of the "Contemporain"; 28,000 popular science books; 48,000 novels at 60 centimes; 94,000 at 1 franc; 75,000 at 20 centimes, and 47,000 copies of the illustrated catechism.

To understand what this gigantic work means, we must know that the undertaking requires the service of 700 collaborators, who are assisted by 16,000 Propaganda Committees and 50,000 Propagandists. Undoubtedly this is one of the greatest press undertakings of modern times.

By what means does the *Bonne Presse* create an interest for papers in France? It has founded a separate league of prayer, the Ave Maria League, which numbers at present approximately 100,000 members. In addition to its instructive literature and enlightenment by word and writing on the value of a good press, it confers marks of distinction upon zealous promoters of the good work. It has special diplomas for the most zealous. What value these distinctions have can be seen from one of many similar instances, a case which occurred in the city of Remiremont. As the *Petit Parisien* had made an extensive propaganda in this place, the Catholic students clubbed together and marched behind each *Petit Parisien* propagandist in single file and called out to the curious spectators: "Don't buy the bad paper *Petit Parisien*, but purchase the good one, *La Croix*."

A laboring man in Lille gave another example of the Catholic spirit of sacrifice that deserves mention. He was deeply grieved to see his fellow workmen reading the godless papers so regularly, whilst they seemed altogether ignorant of the very existence of good ones. He undertook to make propaganda. He ordered sample copies of *La Croix*, went from one workman to the other, showed him the paper, praised it, brushed aside their difficulties and prejudices, and soon secured 145 subscribers for the weekly edition. A half year later he made a new canvass among the 145 and gained 35 subscribers to the daily edition of *La Croix*. In Armentières, 10 poor laborers secured 1,500 subscribers for the daily *La Croix*.

These facts will undoubtedly prove that the Catholics of France are not as lacking in interest for their press as is often believed. Perhaps they began a bit late, but now they are surely making up for lost time. We must not forget that France's unhappy condition of to-day is not due to the press alone; there were and still are many other potent factors of her present day evils.

In conclusion, a remark to friendly people of other countries may not be out of place here. Outside of France we find almost exclusively none but the worst class of French papers widely scattered. Would it not be a highly useful and meritorious work if the Catholic Press Associations outside of France would direct their attention to the papers we have mentioned?

F. B. V.

### IN MISSION FIELDS

#### Actual Conditions in China

This interesting description of actual conditions in China is from the pen of Father Kennelly, S.J., of Shanghai, and appears in the *Jaffna Catholic Guardian* of Ceylon for April 12, 1913:

"The chief problem of China is the financial question. The provinces refuse to pay taxes and so the Republic's treasury is empty. The only means of supplying urgent needs is through foreign loans. A few small ones have been secured on onerous terms, but a larger one would be required to meet all the demands. The government,

however, is not willing to give the necessary security, and thus a deadlock has ensued, fatal alike to the general prosperity of the country and to progress and peace after the terrible upheaval of last year.

"Opium is being cultivated anew in half a dozen provinces and notably in Chekiang, the province south of and adjoining Kiangsu. Taichow and Wenchow districts have also harvested an excellent crop. Little administrative progress is made either in the provinces or in Peking. Republics are not always the triumph of lofty aims. The new system has changed nothing in the abuses of the past. Endless laws are passed, but merely remain on paper.

"The influence of Yuan Shi-kai is magnetic. All the prominent leaders have been won over to his side and rewarded with fat positions in the State. Dr. Sun, the man who had no greed for the spoils of office, becomes a railroad magnate; another of his friends obtains control of the principal mines of the country; and a third manages the telegraph administration. Yuan thus remains the sole and undisputed master of the situation, and will in all likelihood soon declare himself Emperor of new China.

"The Manchus persecuted Christianity and at times prohibited it. The Republic has declared that it will grant religious liberty to all. As far back as February of last year, Yuan Shi-kai, replying to a deputation of native Protestants, assured them that this was his decided intention. Later, Bishop Jarlin, Vicar-Apostolic of Peking, was officially received by the President of the new Republic, and the same statement was made to him as to the Protestants. It may therefore be assumed that the Catholic Church will enjoy full freedom to carry out her good work in China, where she has already labored amid many persecutions, difficulties and trials for almost three centuries, and where she has at present well nigh 1,500,000 followers.

"In drawing up its educational program, the government has laid down the principle that it will not intrude religion into education. The Canton Director of Education, applying the above declaration to his province, has stated publicly that 'the government will not give any special honors to Confucius. If Confucius wants temples and schools, the people themselves must build and maintain them. No preference will be given in the schools to any of the three religions of China.' This has raised a storm of opposition and many protests have been sent to Peking, some maintaining that Confucianism is not a religion at all, but a political and ethical system of State Government, others saying that it is a traditional religion and must be sustained and supported at all costs.

"In October, General Chang Hsun, formerly a staunch upholder of the Manchus at Nankin, and now in Shantung, the birthplace of Confucius, petitioned the government to recognize Confucianism as the official religion of the new Republic. So far no reply has been made, and it is believed that the government will stick to its guns and maintain its original policy.

"Confucianism has been in the past the bane of China, resulting in arrested civilization, stunted knowledge, and set up an outward decorum which many have taken for real virtue. It excludes God and every divine principle from the life of man and constructs society on a low and material basis. It promises no eternal happiness, but if one does good—of course from the natural standpoint—he will be rewarded by the material and animal welfare of his posterity. A sorry end and a poor reward indeed. And this is undiluted Confucianism!"

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MAY 31, 1913.

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### Exclude It from the Mails

"Unprintable filth," is the phrase used by Postal Inspector James Cortelyou to describe the report of the Philadelphia Vice Commission. He announced, too, his purpose to employ every means within his power to prevent its being sent through the mails. Curiously enough, the Inspector's outburst follows a resolution passed in a meeting of the Ministers of the Protestant Episcopal body of Philadelphia, in which it was planned to have 10,000 copies of the Commission's report printed and distributed.

The Vice Commission's report, as is known, consists of 165 pages of descriptive matter in which the vice question is handled with exceeding plainness, and passage after passage is quoted from the brutally frank testimony of inmates of Philadelphia's vicious district. Owing to a lack of funds, the Commission, upon completing its investigations, was not able to have more than a few copies of the noisome stuff printed. At the gathering of the Episcopal ministers referred to, Bishop Rhinelander is said to have advocated raising a fund to supply this lack. With mental obtuseness hard to understand in one of his position, he declared that vice might be more effectively attacked in all sections of the country if arrangements could be made to give the report wide circulation.

Inspector Cortelyou was very properly surprised upon learning that the ministers were planning to use the mails in the manner thus proposed, and said:

"I have read the Vice Commission's report and consider it one of the most filthy affairs that have ever come under my notice in banned mailed matter. I shall certainly nip in the bud any attempt that Bishop Rhinelander or any one else may make to send the book through the United States mail. To my mind, it is an outrage to release 10,000 copies of this report, which would probably fall into the hands of children, and not a copy will ever leave this Post Office."

May he succeed in his purpose! Such filth as the report rehearses is not for general reading. Nor will the needed reforms which vice fighters seek to achieve be helped by opening to the imaginations of those yet untainted the hideous pictures the report contains. Let its story be reserved for those whose duty puts upon them the obligation to know such things in all their distressing vileness.

### Where Censorship Would Be Useful

Claiming that "aggressive work against the social evil has seriously suffered from the lack of full and accurate knowledge of the local conditions to be dealt with and of the practical outcome of policies hitherto pursued elsewhere," John D. Rockefeller, Jr., has lent the authority of his name to a book just published by the Century Co. of New York which certainly seems to do away with the lack of the full and accurate knowledge complained of. In an introduction to the work, Mr. Rockefeller, Chairman of the Bureau of Social Hygiene, explains that this Bureau in a strictly scientific spirit has made exhaustive studies of the situation in New York City and of the efforts of foreign cities in handling the same problem. Following its work of investigation, four volumes are to appear dealing with the commercialism in vice proved to exist both here and in Europe; and the book now referred to, the first to be published, is said to deal authoritatively with various aspects of the problem in New York City. The motive inspiring the publication is asserted to be a hope "that this series of books will place at the command of every interested community accurate data which will assist in working out an intelligent policy suited to local needs."

We have no present controversy with the Bureau regarding the task it imposed upon its members. These, doubtless, were impelled to enter upon the scientific study of the wretched problem by reasons which satisfied their own consciences and which legitimized in their own opinion the means they used in their investigations. But we can find no excuse for their conduct in permitting to be prepared for wide and indiscriminate sale books embodying the full story of the results achieved through their researches made in "a strictly scientific spirit." The *New York American*, a journal not especially distinguished for sensitiveness regarding the quality of the news it prints, said editorially on May 20, "the character of the report on Vice Conditions in New York in its details precludes its complete publication in the *American*." Strange to say, the *Globe*, a paper which claims to cater particularly to that respectable body among us, the teachers of the city schools, was not so squeamish. On May 19 it devoted practically the entire space of the page facing its daily offering of school news to a disgusting rehearsal of the loathsome features incorporated into the Vice report of the Bureau.

What worthy purpose is attained in scattering such



information? Men whose civic responsibility makes it imperative that they go to the root of festering sores in municipal life must, unhappily for themselves, use every legitimate means to acquire the information that will aid them in their duty to eradicate the cruel, sordid, and nefarious traffic the commercialism of vice has called into being. But the putting of the details of this information into such shape as to open its horrible secrets to young and old, to boy and girl, to the pure and innocent quite as well as to the habitu   of the haunts described in the Vice report, is to deal a blow at the welfare of the community almost as disastrous as is the viciousness the Bureau seeks to stamp out. By hedging its sale about with admirable restrictions Chicago managed its Vice Report in a better way.

### "Doctored News"

The Associated Press expostulates with AMERICA for attributing the sensational and misleading and frequently contradictory reports on the Holy Father's recent illness possibly to the fact that the Associated Press is "at the mercy of its news-gatherers abroad for items cabled to it here in America." The assistant general manager, we are glad to see, disclaims any such condition of servitude and states that "the Associated Press is at the mercy of nobody abroad for items in connection with the Pope's illness, but depends on its own correspondent in Rome, whose dispatches as to the condition of the Holy Father have been confined solely to the official bulletins issued by his physicians."

This statement certainly puts things in a clearer light and enables us to fix more definitely the responsibility as far as news about the Pope is concerned. It is not the Associated Press which in this instance is at fault, but the newspapers published here in America which printed the bulletins distributed by the Associated Press, but embodied them in their news from Rome in such a manner that it was impossible to know what portion was drawn from the Associated Press and what portion came from unreliable sources here or elsewhere.

On Monday, April 14, the New York *Tribune*, dating its full account from Rome, devotes about three columns of its issue to the news about the Holy Father. In the course of the narrative there is only one six-line bulletin, the exact words of which are given to the effect that "the Pope passed a tranquil night," but the value of this is discounted by the statement in bold black type that it has been learned that the bulletins as prepared by the attending physicians have come under the censorship of the Papal Secretary of State, and "when they reach the public they lack what the Papal Secretary considers unnecessary and undesirable for publicity." What means has the reader of knowing that this comment also has not been supplied by the Associated Press? Then follows an alarming account of the condition of the illustrious patient, the intimation that "the bronchitis had developed

into pneumonia," the advent of Vives y Tuto, who it was supposed was summoned "to confess the Pontiff," and the "great alarm about eleven o'clock, when a strong access of coughing culminated in hemorrhage." The bulletin printed in the *Tribune's* issue of April 13 is of seven lines and concludes with the statement that "there are no symptoms to cause alarm," yet this is preceded by a half column of narrative declaring that Pope Pius X had suffered a serious relapse, his condition at midnight was such as to cause the gravest fear," etc., etc.

We take these two issues of the *Tribune* as samples of the way in which the accurate information contained in the few lines furnished by the Associated Press is presented to its readers by the secular papers of the day. We are but too happy to acquit the Associated Press of any share in this mishandling of the news. But we ask why should it allow its reports to be used in such a way as to lead one to suppose that everything printed in connection with the authentic bulletin is stamped with its imprimatur? So long as this is tolerated, it will be impossible to separate grain from chaff, and the eager inquirer after truth gets a mixture of truth and fiction which fills him with disappointment and disgust.

### "The Potato Strike"

As readers of the Catholic Press are now fully aware, the Belgian strike was a political failure. No concessions of any kind were made by the Government except such as had been promised six months before, and which will be put into execution in due time, according to previous understanding. The Liberals, who made common cause with the Socialists, are trying hard, as the *Allgemeine Rundschau* says, to shake the red dust from their feet. They admit that their recent action has well nigh meant political suicide for them. Out of a total of 1,350,000 workmen, only about 300,000 paid any heed to the Socialistic agitation. Of these, many laid down their work through fear of Socialistic annoyance, or because the strike in other sections of their industry made it impossible to continue their own labor. A time, moreover, was chosen, perhaps strategically, when men were glad temporarily to leave the factories for their yearly work in the potato fields. This is the reason for the comparison of the Socialist fiasco with the annual "potato strike."

In view of all these facts, what has been the attitude of the secular press? If in league with Socialism, it could not have advertised its cause more successfully. The accounts of the Belgian general strike might almost be paralleled with the early descriptions of the Dayton flood: the difference being that the truth was finally told in the latter instance, but never in the former. It is no exaggeration to say that the vast majority of American readers still labor under the delusion that the Belgian strike was a grand triumph for the social revolution, and a well-merited defeat for that detested "Clericalism," which it is popular to paint in the darkest colors. In fact, how-

ever, the Catholic Government has not only given the world a lesson in progressive statesmanship, but enjoys likewise the hearty sympathy and support of the majority of citizens of every rank. It is in the truest sense a popular government.

#### Consecration of Bishop Nussbaum

The consecration of the Right Rev. Paul Joseph Nussbaum, C.P., D.D., for the new diocese of Corpus Christi, Texas, took place May 20 in St. Michael's Passionist Monastery, West Hoboken, N. J. The beautiful and spacious church of the Passionist Fathers was thronged with a splendid attendance of clergy and people, and the ceremonies of the consecration were performed by his Excellency the Apostolic Delegate, assisted by Bishop John J. O'Connor and Bishop Charles E. McDonnell. Very happily, Father Isidore, of the Western Passionist Province, had been chosen to deliver the consecration sermon. Father Isidore and the new bishop, formerly known as Father Paul, had been ordained together nineteen years ago; worked together at Buenos Aires; together had been under fire during the South American revolutionary uprisings, ministering to the soldiers, and had been fellow missionaries for many years. The words of the preacher were, therefore, warm with brotherly affection, though his theme was the justification and glorification of the principle of authority, rejected by the modern world, unknown within the separated sects, and represented in its integrity only by the hierarchy of the Catholic Church. At a time when our country is fast rushing into anarchy and revolution, when grasping demagogues are striving, in the name of the people, though really in their own personal interest, to wrest the reins of power from the hands of responsible authority, the world will be compelled more and more to see in the Church its only salvation.

During the banquet, which was given in the school hall, the Passionist Provincial emphasized the fact that of all men Father Paul had been the last to aspire to or expect a bishopric. The first intimation was conveyed to him by a newspaper notice, which, as it appeared on April 2, he regarded as a belated April fool's day message and completely disregarded. On the following day, however, the official confirmation was received by him.

The Apostolic Delegate then spoke, in response to a toast, in touching and heartfelt words of the responsibilities and crosses which would likely be the lot of the new bishop. From a natural point of view, he might perhaps say to him, as consecrating prelate, that he had been cruel in placing this burden upon his shoulders. For the consolations of religious brotherhood he was, however, to confer upon him the joys of fatherhood. He was to be the first bishop of the new diocese of Corpus Christi, the first link of gold uniting its apostolicity with the Holy See, the first in a glorious line of bishops to be gratefully remembered for the missionary labors and the sacrifices which would fall to his lot.

In answer to these sentiments the newly elected bishop responded that he well understood that his dignity had not been conferred upon him as a personal consideration, but as a recognition of the work accomplished in America by the Passionist Fathers; and that a mere combination of circumstances, such as Providence often uses for its mysterious ends, had brought about his individual selection rather than that of any other member. Although he did not desire the new bishopric, and the livery which he now wore meant nothing to him personally, yet since Rome had spoken he longed for the labors and crosses which he knew would be his portion, which he loved and did not fear. Why had he been for twenty-seven years a Passionist, if he were not eager to embrace them?

#### Education in Spain

In the present preoccupation of the Spanish Liberal Ministry to "reform" elementary education by leaving out religious teaching, it is interesting and illuminating to consider what this and preceding Liberal Ministers have done for higher education. On the occasion of the voting on the last budget, a Conservative deputy, Señor Bullon, said in the Congress, that whatever else the Liberals had done in the matter of education, they had omitted all that was fundamental. Secondary education in the Government schools is described as a national calamity. Pedagogy is taught nowhere. The universities are crippled. Their faculties of history are without students or means of education. The same is true, or if possible truer, of the faculties of science. Yet there has been created at the national expense a "Centre of Historical Studies," and an "Association of Scientific Research." That is to say, new posts, heavily salaried, have been created, without any profit to the educational life of the nation. The universities are deprived of initiative and freedom; and it has been proposed by the Liberal politicians to close half of them. Education in Spain in the hands of a political bureaucracy shows most wretched results, as the type of politician is lower.

One of the most remarkable things in the present agitation regarding religious teaching in Spain is the almost unanimous protest of the teachers of elementary schools against the Government project of de-Christianization. And what is more remarkable still is that the teaching staffs and professors of the higher schools are following the example of the primary teachers. Never, says the *Universo*, was there witnessed in Spain such spontaneous and universal anger. From educational institutes more than 10,000 protests reached the office of that newspaper in one week, so that it has had to employ a special corps of workers to arrange them for publication.

The National Council of Education, by a vote of 50 to 8, rejected a proposition of Señor Labra, which was a slight modification of the de-Christianizing plan of the Government. It remains to be seen whether the officials



who are supposed to represent the nation will yield to these signal manifestations of the national wish, or will continue to show us what a farce so-called representative government may be.

### Earning a Living

"How does he earn his living?" is a question that is often asked and answered. Most men, of course, have to work for the means of subsistence, and nowadays many even of those whom the labor of others has relieved from this necessity are so averse to passing their days in idleness that they take up some occupation and "earn their living." The phrase implies that a person wins by his toil whatever food, clothing, shelter and recreation are required for at least his physical well-being. To keep the body vigorous and healthy is considered of the first importance. The higher its vitality, the greater often is its earning-power; the fuller it is of life, the more productive is its energy and efficiency.

But is it only for his body that a man must earn a living? Should he not also safeguard and support the life of his soul? The Church has always insisted that he should. Her high mission indeed is to teach him how to do so. The life of your soul, she reminds each of her children, is divine grace. But this life is best sustained and promoted to-day through the Holy Eucharist, and the most effective way of keeping the soul constantly supplied with fresh currents of this life is by the practice of frequent Communion. The June intention accordingly of the League of the Sacred Heart is the "Spread of Daily Communion."

The Holy Father, as is well known, blesses and approves the monthly intentions of the League before they are recommended to the prayers of Associates. He must have been particularly pleased to sanction and hallow the object proposed for the coming June, as Pius X, if ever there was one, is the Eucharistic Pope. It is now seven years since he issued the renowned decree *Sacra Tridentina Synodus* which restored to its ancient position the practice of daily Communion and revolutionized the ideas of both sheep and shepherds regarding the requisite dispositions for receiving worthily every day. The Blessed Sacrament, all were told, is meant to be more the support than the reward of virtue, and was instituted primarily to be the soul's food. Moreover, to receive with profit, it is enough to go to the altar free from grave sin and with a right intention.

Wonderful as is the impetus the promulgation of this decree has given to the practice of frequent Communion, a vast deal of course remains to be done. So the strong prayers of the Leaguers have been enlisted to advance the cause. More Catholics must be made to realize the importance of "earning a living" for their souls by going often to Holy Communion. Just as they cannot win their body's daily bread without labor and hardship they must not shrink from the toil and sacrifices it may cost

them to approach the altar frequently. Just as Ruth, our Saviour's ancestor, once "stood in tears amid the alien corn" and under the hot sun gleaned after the reapers the yellow grain that became the daily bread she needed for maintaining her health and strength, in like manner the Catholics of to-day who are really determined to "earn a living" for their souls must endure bravely whatever discomforts or annoyances going often to Communion may entail. The patient labor of Ruth, it should be noted, found its reward in her joyful marriage with the master of the wheat-field. The generosity of the frequent communicant will receive as its guerdon uninterrupted union with Christ, the Giver of Life.

### LITERATURE

**The Sorrow of Lycadoon.** By Mrs. THOMAS CONCANNON.

**Nicholas Cardinal Wiseman.** By JOSEPH E. CANAVAN, S.J.  
The Iona Series. Dublin: Catholic Truth Society; St. Louis: B. Herder. Each 35 cents.

The Iona Series has won a reputation for the artistic beauty and literary excellence of its productions, which with their extraordinary cheapness constitute it a triple marvel. Catholic grumblers have now no shadow of foundation for their erstwhile favorite plaint that Catholic publications in English are not up to the best secular standards in workmanship as well as content. We have long since passed them in many fields, and all the signs foreshow that we shall soon have carried the strongholds of literature all along the line. It is one of the many good results achieved by "The Catholic Encyclopedia" that it drew out the varied powers of Catholic writers and stimulated them to further production. They had only just begun to write. Catholics had been generally reluctant to put their thoughts in English print till a decade or two ago, when their attitude might have been paraphrased from a popular refrain: They didn't want to write, but if they did they had the men and the money.

The latter was not then so sure, but the fact that the Iona Series can produce such beautiful books at so low a price and prosper, as we are reliably informed it does, shows that this difficulty has been overcome. The "Angelus Series," produced in the United States by Benziger, is also cheap, handsome, and of high literary value; Kenedy is turning out a number of Catholic classics at a very moderate price; and these, as well as the Friars' and Iona Series, are not only good in style and content but have an intrinsic interest that makes them readable. The Catholic Truth Societies are prolific in other good and still cheaper works, and we have besides a long and lengthening array of books in many departments at higher prices, but of such worth that none will deem them high.

"The Sorrow of Lycadoon" is a presentation in fictional form of the life and deeds of a great Irish prelate of the sixteenth century, who suffered persecution and death at Protestant hands in the pursuance of the then English policy; "Cardinal Wiseman" is a biographical appreciation of another great Irishman, who three centuries later triumphed over the same policy, reestablishing in England the Catholic hierarchy which the martyred Archbishop of Cashel represented in Ireland and in defence of which he died. They are noble themes and both writers have risen to their heights.

The former is a fine specimen of historical romance. The author, who had won academic triumphs in many languages before she gave her best energies to her own, pictures, by suggestion rather than description, the manners, customs, feelings and modes of thought of sixteenth century Ireland,

and the struggle, national and religious, between Gael and Gall. There is distinction of style and easy skill in the wise ways of workmanship and a pervasive Gaelic aroma that sweetens all bitterness and softens the severities of art; and incidental to the dramatic story there is many a beautiful thought, such as that suggested when O'Hurley's mother—the lady of the O'Brien's who "kept a virginal soul" as wife and mother and "was destined to share with Ireland the most splendid of her titles, *Mater Martyrum*"—learned the secret of her son's vocation in their castle of Lycadoon.

The apostasy of O'Hurley's sister is built on the sole fact that she begged him to submit when she saw the terrible tortures of liquid fire prepared for him. Sir Thomas More's wife and daughter did likewise though no tortures threatened him; but thereafter they were true, and the momentary weakness of agonized love scarcely justifies, even for fictional purposes, making the Irish sister of a martyr prelate a deliberate apostate. It is the only fault we have to find amid a hundred virtues.

"Cardinal Wiseman" is a vivid picture of the great prelate who, by his holy ambition, his wise and well worked plans, his writings, his eloquence, his tact and zeal and winningness, his largeness of heart and mind that embraced all classes of men and every variety of knowledge, put a new heart into the few and dispirited Catholics who had survived persecution, gave confidence and stout support to the new converts of Oxford, bridging over the chasm of distrust that the diffidence of their older brethren had built, upheld alone the Catholic position against the prejudiced hostility of statesmen and people, and thus recreated the Catholic Church in Great Britain. This little book presents all the salient facts in well marshaled order, and with them gives a clearer and nearer insight into the varied character of the man than we have been able to gather from voluminous biographies. The author superadds some views that may be questioned and are not always pertinent, but this may be pardoned in a writer who omits a preface and substitutes therefor a noble poem on his hero, which is worth much more than the price of the volume.

M. K.

**V. V.'s Eyes.** By HENRY SYDNOR HARRISON. Boston. Houghton, Mifflin Co. \$1.35.

"V. V." is a "slum doctor" whose practice is much larger than his income and whose "eyes" are the windows of a brave and tender soul. The book is the story of a selfish young woman who developed under his influence a generous, noble character. Though the early part of the novel, like that of "Queed," the author's success of two years ago, does not hold the reader's interest let him but persevere, for a good plot will unfold eventually, and real human beings will be portrayed. The last chapter of a modern novel is prone to be weak, but Mr. Harrison's is strong and full of repressed emotion. His style, however, is often marked by excessive smartness and by an obvious straining for petty effects, while too many of his sentences end with a row of periods, a very unconventional use of the periodic construction. "V. V.'s Eyes" is a wholesome and elevating novel withal and will doubtless equal "Queed" in popularity.

**Michael.** By Mrs. HENRY DE LA PASTURE (LADY CLIFFORD). New York: Dutton & Co. \$1.35 net.

Michael Ferrys is an English millionaire, young, handsome and good-natured, but devoid of the religious sense, and happy in its absence till he falls in love with a very admirable Catholic lady and, in consequence, sets himself to become a Catholic, as she will not marry him otherwise. His adventures in search of a religion bring him in connection with Jesuits—who are very ingenuous folk—cloistered

monks, a Protestant hermit, and people of all brands of religion and of none, and finally land him in the Church abruptly, through the unconscious cooperation of two young ladies, one of whom anchors him there permanently. There are bits of philosophy and theology here and there that stray beyond the bounds of orthodoxy while the author is napping, and though the Catholic religion is the central theme, its essential claims and the grounds therefor are never stated, and it would seem at first sight that the obligation to accept Catholicism depends mainly on individual temperament, and that people of strong fibre can be just as good and happy without it; but the complete impression left is rather that belief in the Unseen is a necessity to all, and that a man who gives a fair hearing to the claims of religion and the call of the Holy Ghost will enter the Catholic Church as the result, and thereby attain peace and the highest development of which he is capable.

The book is somewhat crowded with a great variety of unusual characters and experiences, which, however, have the ring of reality, and are marked off distinctly with a firm hand that seems to have touched them in life. There are unevennesses in the story, but on the whole it is a strong one and wholesome, and, coming from a secular publisher, it will probably be more widely beneficial than if its view-point was insistently Catholic throughout.

M. K.

**The "Praise of Glory."** Reminiscences of Sister Elizabeth of the Trinity, a Carmelite Nun of Dijon, 1901-1905. Authorized translation by the BENEDICTINES of STANBROOK, from the Fifth French Edition. New York: Benziger Bros. \$1.25.

It is not many years since the religious world read with wonder and delight of the extraordinary gifts of grace of one who is known as the "Little Flower of Jesus," Sister Teresa, a Carmelite of Lisieux, who in all likelihood may soon be addressed with the title of Venerable; and now, before the interest in this saintly religious has lost any of its first freshness, another flower of Carmel has blossomed whose fragrance is no less delicious. Carmel is assuredly no century-plant, nor even night-blooming cereus, producing flowers rich but rare. The daughters of St. Teresa are certainly having their day of visitation from on high.

Sister Elizabeth of the Blessed Trinity, the subject of these "Reminiscences," died at the early age of twenty-six and after she had been scarcely five years in religion; and yet during these last years of her life her Sisters in religion felt, and no doubt with reason, that they were holding daily converse with a saint. Elizabeth Catez, for that was her name in the world, had been brought under the special influence of grace from her earliest years. Her spiritual progress was promoted in no small degree by the example, and no less by the firmness, mingled with kindness, of a truly Christian mother. Subject to outbursts of temper, Elizabeth showed her mother's firmness in subduing this tendency, which she entirely conquered before her First Communion. At this period of her life, or even earlier, a love of God which was astonishing in one of her years became the all-controlling motive of her actions and inspired her with the desire of giving herself wholly to the object of her love in the solitude of Carmel. The desire was only intensified by long years of hope deferred. Meanwhile there was much both in herself and in her surroundings that was naturally calculated to attach her to the world. A cultivated mind and exterior accomplishments, for even as a child she was a gifted musician and rendered the great masters with remarkable power of expression, because, as they said, she put her soul into her rendering; easy circumstances, cultivated society, and a tempting offer of marriage,—all this and more constituted the world's bid for a heart whose affections were centred elsewhere. Among the first-fruits of her life in religion were deeper faith and a more



thorough self-knowledge. The great motive-force was the same, but it grew daily in intensity. Her love of God finally developed into an overmastering passion and begot in her a no less passionate love of suffering.

The most interesting feature of the life of this little saint is the peculiar individual flavor of her devotion. An illustration is suggested by the principal title of the work we are reviewing, "The 'Praise of Glory.'" The words are St. Paul's, whose Epistles she read with the utmost eagerness and interpreted as only saints can interpret them. In the Epistle to the Ephesians the Apostle tells us that we are predestinated "that we may be unto the praise of His glory." The phrase occurs also in the sixth and fourteenth verses of the same chapter. The loving and self-effacing Carmelite brought these words home to her heart and felt inspired to regard the praise of the divine glory as the distinctive occupation of her life. "Praise of Glory" was her common designation of herself in speaking or writing to those who knew her well. No less striking was her devotion to the Blessed Trinity. To live throughout the day with "her Three" was her supreme happiness. The natural affections of her tender and ardent nature remained intact to the end, only they were sublimated by the supernatural element in her life. Suffering, for which she had an insatiable thirst, consummated the sacrifice which was begun and ended in love. Indeed, her death bore no small resemblance to that of St. Teresa in the all but seraphic ardor of its love.

We have had no opportunity of comparing the "Reminiscences" with the French work of which it is a translation, but it has the great merit of reading like an original. We are given to understand that the life of Sister Elizabeth will soon be read in eight languages.

M. P. H.

**A Little-Sister.** By MAURICE LANDIEUX, Vicar-General of Rheims. Translated by LEONORA L. YORKE SMITH. St. Louis: B. Herder. \$1.50.

In 1864 there was founded at Paris by Père Pernet and Mlle. Fage a new congregation of religious women now known in two hemispheres as the Little-Sisters of the Assumption. According to their institute they go to the homes of the sick poor and nurse them there "for nothing, always for nothing." This book is the biography of a gifted and saintly French girl who made generous sacrifices to become a Little-Sister, but lived scarcely two years after entering the novitiate. During that time, however, Sister Lucie showed such extraordinary fervor, such a Berchmans-like exactness in observing her rule, and exerted on others such a blessed influence that Père Landrieux, this young novice's director, found in her short life the inspiration and material for a book, and so well did he write of her that his work has been crowned by the French Academy.

In the Lent of 1895, when Lucie was about twenty-two, and when she felt more strongly than ever a call to dedicate her life to the service of God's poor, she received an advantageous offer of marriage. Off she went forthwith to a convent to make a retreat of decision. During those days of retirement and prayer nothing bearing on the religious life was offered for her consideration, the only meditations put into her hands extolled the married state and the mission of a Christian mother. Lucie decided nevertheless to be a Little-Sister, her father reluctantly consented, and the following October she was received as a postulant at the Rue Violet, Paris. "Life is very short!" Sister Lucie used to exclaim. Hers was to be far shorter than she realized. Four months were wanting till the end of her noviceship when she was suddenly stricken with acute appendicitis. The operation which was judged necessary did not save her life, but as she died the novice had the happiness of pronouncing her vows. Sister Lucie's holy memory is tenderly cherished by her

sisters, and her prayers and example, it is hoped, "will call into being a generation of apostles who will go forth to take her place in the ranks and do the work that she was not permitted to do." The biography has been well translated from the third French edition by Leonora L. Yorke Smith, and Father Bowden, of the Oratory, has written a good preface. "A Little-Sister" is a book that should be added to the novices' library.

W. D.

**Das katholische Kirchenjahr.** Populär-wissenschaftlich dargestellt von CHRISTIAN KUNZ. New York: Pustet & Co. 75 cents.

To be popular and scientific in his explanation of the Ecclesiastical Year was the aim of the author. Each of the great feasts or cycles of feasts is briefly considered in its origin, meaning, spirit, and even, when necessary, in the character of its liturgy. If any fault is to be found with the work it is its brevity; but conciseness was the special study of the author. Since large and extended volumes upon this subject already exist, he wished to offer a compendium for those who desire to assist intelligently at the divine service and to keep in touch with the varying spirit of the feasts and seasons of the Church's year, but have not the leisure to undertake a more exhaustive study. Care has been taken to be scientifically accurate in all its details.

**Growth in the Knowledge of Our Lord.** Meditations for Every Day. Adapted from the French of the Abbé DE BRANDT. By Mother MARY FIDELIS. St. Louis: B. Herder. 3 Vols. \$6.50.

This is a reprint of a work that was received with great favor on its first appearance. Besides meditations for every day of the year, including all the more important feasts, considerations are suggested for the First Thursday and the First Friday of each month, and also for the days of recollection religious are accustomed to observe. The method is that of St. Ignatius. The preludes are followed by two points and a colloquy, and the meditation ends with a resolution, a *tessera*, and an aspiration. It is to be hoped, however, that those who use these volumes will learn to make colloquies more frequently and spontaneously than is suggested in the text. It would have improved the work to insert, by way of preface, a good translation or adaptation, say, of Father Roothan's excellent treatise "De Ratione Meditandi." The volumes are attractively bound and printed, but it is a pity the price is so high.

**Compendium Theologiae Dogmaticae.** Tomus I: De Christo Legato Divino—De Ecclesia Christi—De Fontibus Theologicis. By CHRISTIAN PESCH, S.J. St. Louis: B. Herder. \$1.60.

In response to many requests Father Pesch has undertaken the double task of compressing his nine volumes of Dogmatic Theology into four, and of treating the subject-matter according to methods strictly scholastic. In the work under review, the initial volume of the Compendium, he has succeeded admirably. Four hundred and forty pages of text have been reduced to two hundred and ninety-seven, and that, too, notwithstanding the introduction of theses on the personality of God and the religious obligations of man, which, though belonging to Philosophy and Ethics, are necessary preliminaries to a course on Dogmatic and Apologetic Theology. Moreover, the author is not a mere abbreviator. He has reclassified and rearranged some of the questions treated. For instance, the exercise and object of Ecclesiastical teaching-authority are placed, together with the treatises on Sacred Scripture and Tradition, under the heading "De Locis Theologicis," while questions bearing on the nature and criteria of revelation are separated from the proofs of the

Divine Mission of Christ by the section on the genuineness, integrity and credibility of the Gospels. Perhaps, however, the best feature of the book is its adherence to Scholastic form, as thereby the confusion that goes hand in hand with long discussions is avoided, and the student is aided to think incisively and consecutively.

J. T. L.

"La Educación Moral," by Rev. Ramón Ruiz Amado, S. J., (Librarian Religiosa, Barcelona), is one of a series of pedagogical studies, the publication of which is accompanied by a line of more popular manuals which embody the practical conclusions of their teaching. The substantial theories of Moral Education, which is prettily and truly styled a moral birth, are based on the consideration of the purpose of education, the subject of it—that is, the child and youth—and the various systems and methods followed for developing the faculties of the young. These systems and methods are weighed in the safest and sanest manner. "El Secreto de la Felicidad," by the same author, a popular presentation of conclusions drawn from the preceding work, consists of fifteen-minute addresses to young girls. "Milà y Fontanals," from the same press, is a collection of discourses delivered on the occasion of unveiling the monument to this "best ornament of the University of Barcelona, the revealer of the poetic treasures of Spanish lands in the Middle Ages, the great educator of the taste of the generation which heard his lessons."

"The Way of the Cross, and Other Verses," by Dismas (Benziger Bros., 50 cents), is a little book of pentameters with more piety in them than poetry. Besides the lines on the Stations, there are verses on Emmaus and on the legend of the Good Thief. The moral applications are good and practical. Of Simon of Cyrene, Dismas writes:

"Chosen by Him, the Great High Priest, to be  
One of the servers of that first High Mass,  
What shall be his reward in after years?  
With his two sons received within the fold  
Of the Good Shepherd, honored is the man  
Who helped to bear the cross for his dear Lord.  
How Mary loved him, kissed his toil-worn hand,  
Which did that service hers had longed to do."

"The Fundamentals of the Religious Life" (Benziger Bros.) is a little book Father Peter M. Schleuter, S. J., has translated from the German edition of a work written in French two hundred years ago by a Jesuit whose name is unknown. In seven chapters are considered the duties that a religious has towards God, towards the Order he belongs to, towards his brethren, etc., and good aphorisms and counsels abound. The price, sixty cents, is of course much more than the book is worth.

The President and Faculty of Canisius College, Buffalo, N. Y., desired to signalize the opening of the new building by the production of a choice example of ancient Roman drama in the original Latin. The play chosen was "The Two Captives," of Plautus. It has been under preparation by the students for several months past, and was presented on the evenings of May 22d and 27th, in the auditorium of the Twentieth Century Club. There was a full choral and orchestral setting for the play, which was rendered as closely in the manner of the ancient Latin stage as is possible and consistent with modern stage equipment and facilities. The success achieved by the students made the presentation a unique event in the literary history of Buffalo. The Right Rev. Charles H. Colton, D.D., Bishop of Buffalo, graciously consented to act as chief patron. The play was originally presented twenty-three years ago by the students at St. Francis Xavier's College, New York—the first time a Latin

play was ever given in the United States. Bishop Colton, an alumnus of St. Francis Xavier's, was then a New York priest, and was a patron also of this production, which was staged by the late Augustin Daly, the famous manager.

From Pierre Téqui, 82 Rue Bonaparte, Paris, come two excellent books. "Théorie de la Messe" is a second edition of J. C. Broussolle's lectures on the Holy Sacrifice of the New Law. Especially worthy of commendation are the questions on the text, the readings suggested, and the fifty illustrations. The other work is L. Deshrus' "Cas de Conscience à L'Usage des Personnes du Monde," a book packed with practical questions of moral theology for the guidance of the laity. We should have something of the kind in English. Another attractive book is the "Notice Historique" of the church of "Saint Antoine de New Bedford, Mass.," which was solemnly dedicated last Thanksgiving day. A history of the parish precedes a full account of the dedication ceremonies and numerous pictures are given of the church, the notables present, etc. (Montreal, Imprimerie du Messenger.)

With the spread of daily Communion there is naturally a brisk demand for books which, by suggesting various ways of preparation and thanksgiving, will assist the devotion of those who receive Our Divine Lord often. No doubt this fact has induced Frederic Pustet to publish in German Mother Loyola's excellent "Welcome!" Maria Banska is the translator of the work, "Willkommen!" its new title, and seventy-five cents all that is asked for this very attractive looking volume.

"Unter dem Beichtiegel und andere Erzählungen," by Lorenz Heitzer, is a collection of six stories thoroughly Catholic in subject and sentiment. They are written in a direct and simple style, and an illustration is added to each story. The book is published by Frederick Pustet & Co., New York. Price, 75 cents.

#### BOOKS RECEIVED

##### E. P. Dutton & Co., New York:

Michael. By Mrs. Henry de la Pasture (Lady Clifford). \$1.35.

##### B. Herder, St. Louis:

Growth in the Knowledge of Our Lord: Meditations for Every Day. Adapted from the French of Abbé De Brandt. By Mother Mary Fidelis, 3 volumes, \$6.50; A Little Sister. By Maurice Landrieux, \$1.50; The Mantilla. By Richard Aumerle, 80 cents; St. Gilbert of Sempringham. 1089-1189, \$1.25; St. Francis de Sales and His Friends. By Hon. Mrs. Maxwell Scott, \$1.35; Luther. By Hartman Grisar, S. J., Volume I, \$3.25; Hindrances to Conversion to the Catholic Church and Their Removal. By Rev. Father Graham, M. A., 20 cents.

##### Longmans, Green & Co., New York:

The Significance of Existence. By I. Harris, M.D., \$2.00.

##### German Publications.

##### Friedrich Pustet & Co., New York:

Willkommen! Kommunion-Vorbereitung und Danksagung. Von Mutter M. Loyola, 75 cents; Unter dem Beichtiegel und andere Erzählungen aus dem Volksleben. Von Lorenz Heitzer, 75 cents; Hauptdaten der Kirchengeschichte. Von E. Richter, 25 cents; Choral-Singübungen. Zusammengestellt von P. Dominicus Johnner, O.S.B., 10 cents.

##### Pamphlets.

##### Benziger Bros., New York:

Doctrine Explanations: Communion of Saints, Prayer, Purgatory, Indulgences, Sacramentals. By the Sisters of Notre Dame.

##### B. Herder, St. Louis:

The Nature of Human Society. By Bernard J. Otten, S. J., 5 cents. The National Evil of Divorce. By Bernard J. Otten, S. J., 5 cents.

##### John J. McVey, Philadelphia:

Catholic Summer School Extension Lectures: No. 2—The Housing Problem in Philadelphia. By George W. Norris, 10 cents; No. 3—Uniform Social Laws. By Walter G. Smith, 10 cents.

##### Social Service Commission of the American Federation of Catholic Societies, Milwaukee, Wis.:

Relations Between Employers and The Employed. By William Cardinal O'Connell; What Shall Our Catholic Societies Do? By Peter E. Dietz; Need of an Organized Christian Force in the American Labor Movement. By Peter E. Dietz; Why Socialism is Opposed to Trade and Labor Unions. By Peter W. Collins; Proceedings of the First General Conference of the Social Service Commission, 5 cents; Socialist Science Bankrupt; The Christian Manifesto. By Rev. Peter E. Dietz.



## EDUCATION

**What Should an Elementary School Accomplish?—School Children's Strikes.**

What measure of efficiency ought to be accepted as satisfactory in the work prescribed for the elementary school? In other words, what precise proficiency ought to be looked for in the boy or girl who has successfully completed the course of studies in the elementary schools? Practically every one interested in the education question admits the principle that all children should receive the same thorough drilling in the rudiments of knowledge before they are led to look forward to the future and to select the kind of education deemed most helpful in the life's purpose they may have in view. Most educators affirm as well that in the years of elementary formation the main, if not the sole aim should be to train in moral and mental discipline and not to impart information. In this period the child should be taught how to study and no attempt should be made to force his mental growth by compelling his attention to incidental side features of instruction. When, however, theorizing is set aside and there is discussed the practical question of just what is involved in this purpose, just what results ought to be looked for, opinions vary.

A month ago the School Superintendents of New York City published a statement in which are listed the accomplishments which a proper elementary school course should insure. In most respects it is an excellent list; we quote it as suggesting an outline of the training fairly to be expected in every child that has finished satisfactorily his fundamental, so-called elementary school work. Upon the completion of the course of study in the elementary schools a boy or girl, say the New York superintendents, ought to be proficient in the following subjects:

## I. READING.

1. Ability to read aloud accurately and intelligently new matter.
2. Ability to give understandingly the substance of matter read silently.
3. Skill in the use of a dictionary.

## II. GRAMMAR.

1. Ability to use a textbook as a book of reference.
2. Ability to distinguish the language forms—words, phrases and clauses—to show their use and force in sentences of ordinary difficulty, and to classify them as parts of speech, etc.
3. Power to use grammar to correct errors in the pupil's own discourse, oral and written.

## III. COMPOSITION.

1. Skill in talking intelligently and grammatically on subjects within the pupil's knowledge.
2. Power to arrange his thoughts in order and to write them grammatically.
3. Ability to write letters correct in form.

## IV. SPELLING.

1. Power and habit as a speller.
2. Character of penmanship.

## V. MATHEMATICS.

1. Power to use the four fundamental operations with reasonable rapidity and accuracy.
2. Ability to solve problems that involve fractions, common and decimal.
3. Ability to solve ordinary problems, including industrial measurements, percentage, and its applications.

4. Ability in oral arithmetic and in estimating approximate results.

## VI. MANUAL TRAINING AND DRAWING.

1. Skill in freehand perspective drawing.
2. Skill in shop work.
3. Skill in sewing.
4. Skill in cooking.

## VII. HISTORY.

1. Knowledge of principal events in United States history.

## VIII. CIVICS.

1. Knowledge of the organization of federal, state, and municipal governments.

## IX. GEOGRAPHY.

1. Ability to use a textbook as a book of reference.
2. Knowledge of the important physical features of the United States and of New York State.
3. Ability to locate the chief countries of the world, their great cities and foreign possessions, and to give and recognize their chief productions.
4. Knowledge of the chief transcontinental and ocean routes of commerce.
5. Knowledge of the relations of place to climate and productions.

## X. SCIENCE.

1. Pupil's knowledge of every day scientific phenomena.

## XI. PHYSICAL TRAINING AND HYGIENE.

1. Practical hygiene—evidence of attention to the laws of health and effort to put into practice instructions on personal hygiene and physical training.

## XII. ELECTIVES.

1. Character of work done in French, German, Spanish, or Italian.

## XIII. VOCAL MUSIC.

1. Ability to read in the key of C, G, and F, in 2-4, 3-4, 4-4 measure.

Many—and the number is not made up exclusively of Catholics—will regret that religious training does not hold its proper place of honor in this list. Any educational system that attempts to ignore the fundamental fact of man's absolute dependence upon God and fails to teach man his relations to his Creator emerging from this fact is not only incomplete but false and misleading. Were there no other features of the list to be criticized this defect is a compelling reason to pronounce the system followed in the common schools of New York as inadequate in results. Religious education, apart, however, the writer is of opinion that the demands laid down by the Superintendents in some instances go quite beyond the needs of pure elementary schooling.

Language work other than English should find no place in the curriculum of the elementary school. The child who is still learning how to apply his mind, how to study, is not prepared to follow the processes that make the study of languages a helpful means to the full development of man's faculties. Nor does one see the propriety of referring, in such a list as that here quoted, to a "pupil's knowledge of every-day scientific phenomena." If the Superintendents mean that a child just out of the elementary grades should have been drilled in the simple details old-time teachers had in mind when speaking of "object lessons," the expression is a trifle stilted. If they mean that the child should have the knowledge of these every-day facts which elementary physics gives, they ask too much. Even the most elementary

physics deals with general theories, laws, and definitions, all of which clearly have no place in the elementary school schedule. In the correct conception of elementary training the child is not ready for such things—just as he is not ready for elementary algebra and geometry, which we regret to find in the syllabuses followed in some elementary schools in this country. We are glad to congratulate the New York Superintendents on the good sense they show in not requiring these subjects in their lower schools. The child who has been thoroughly drilled in the rudiments, in the three R's of the olden day, and who has learned how to apply his mind, how to study, has received a good elementary education.

Some days ago one of New York's evening papers had an editorial, half humorous yet wholly serious, on the strikes called by public school children in Pittsburgh, New York and Boston early this month. It speaks of a new I. W. W. as among the possibilities of the future—"the Infant Workers of the World," and it concedes that the folly of these children marks the final step in a long process of development. "Gradually the American parent," says the editorial, "has transferred his duties and his responsibilities to the school-masters. Now that the schools are breaking down, what is there left but for the children to take their fortunes into their own hands? . . . The children are in revolt. Like their elders, they may not know just where they are going, but they are on their way."

There is a certain crude humor in the spectacle of school children aping the ways of their lawless elders, and parading the streets with wild demands for a reform in school conditions which do not satisfy their childish fancies. Once upon a time the regulative function of the slipper and the palm of the hand would speedily have put a grim end to the humor—but we have changed all that. Secretary Bryan remarked something recently in an address to a band of Washington Boy Scouts which ought to give pause to reckless theorists among us now trying to manage the world's ways. To the boys Mr. Bryan said:

"If, since I was grown, I had ever felt tempted to begin the drinking of liquor, I would have been restrained by the feeling that it might injuriously affect some who looked to me for an example. And I have felt that more especially in public life, for, as one becomes better known, his example has a more far-reaching influence. If I have been the means of helping just one boy I do not know how much service I have rendered to the world through him, for we can never tell what a boy can do. The possibilities of a boy are beyond the power of language to describe or measure, and especially the possibilities of an American boy, for nowhere else in the world has the individual a greater opportunity to come into touch with and influence his fellow men, and in no former age was this possibility of service greater than it is now."

His word has a wider application than that implied in the incident which led to its utterance. As the Secretary of State well affirms, the possibilities before a growing lad in this country are vast—for evil quite as much as for good. Were it not well to remember this and to use a wiser discretion in our training of him? The common schools are "breaking down," to borrow the phrase of the editorial already quoted, simply because the thing of most fundamental importance in education is forgotten in them. That, as Father Burns tells us in explaining the aim of the Christian school and teacher, "is the making of Christian character, based upon the supernatural virtues and teaching of

Christ, not distinct from the natural virtues, but including them and much more besides, which the Christian school places first among its duties."

M. J. O'C.

## SOCIOLOGY

### Vice Commissions

We are hearing a good deal about vice commissions from all parts of the country. These may do a great deal of good, but they may also do a great deal of harm. To do good a commission must in the first place be legitimate, and it can not be this unless it depends upon that lawful authority which alone has the function to control vice. A commission is a body of persons to whom something is committed. As no one can give what he has not got, it is clear that no assemblage of Protestant ministers, no convention of social workers, no millionaire, no matter how much money he has, can appoint a committee to investigate vice anywhere. This can be done only by the civil power that, having ordinary authority in the matter, can delegate it to others.

With regard to the make-up of such a commission we are of the opinion that it is no place for ministers or ladies. To say the truth, it is not edifying to see a number of these getting together to talk of the matters that come before a vice commission, or watching an exhibition said to be unbecoming in order to judge whether it be such or not. It is a very good thing to have a great zeal for the purification of public morals, but the first care every man and woman should have must regard his or her own virtuous life. It should not be hard to find people who by their office have become accustomed to the handling of unsavory things, and therefore find in them comparatively little danger. But ministers and ladies, especially maiden ladies, are not supposed to have become so used to vice. Moreover, one who looks into these things on account of his lawful duty has what we call the grace of state to protect him: others who take it upon themselves to do so have not the same protection. Another very important point is that, as the commission has a judicial function, it should be made up of persons accustomed to weigh and discriminate evidence; and still more important is it that the members should be free from all partizanship. One who maintains that vice is only a word expressing no reality, or that it is necessary, or that it is absolutely voluntary, or that nothing can be done in the matter, would be useless on a commission unless the object were merely to whitewash everybody and everything. In the same way one obsessed with the idea that the municipal administration is utterly corrupt, that the vice of the city is nothing but a huge system of white slavery in which wicked men and women live luxuriously on the misery of their victims, would also be unfit to serve.

It is absolutely necessary that the commission should proceed on sound principles. A principle fundamental and never to be lost sight of is the general corruption of human nature, prone to evil and ready to fall into it unless restrained by the discipline of religion. Human nature includes women as well as men, girls as well as boys. It would be a calamitous error to assume that girls are exempt from the consequences of Adam's fall, that they are tender, innocent things, not only without a single irregular passion, but absolutely passionless, and that, if they go wrong, it is because they became the victims of designing villains. This would be as grave an error as to assume the contrary position. The fact is that, while there are many victims, there are more women who fall into evil ways because they have indulged their curiosity, vanity, gluttony, idleness, love of pleasure, disobedience, sensuality, from childhood, and have never attempted any self-restraint, and so, coming to maturity they have been



carried away by their unbridled passions. Hence one sees that to accept the unconfirmed testimony of those who have gone astray is a grave mistake. To their other irregularities they generally add the vice of lying. Indeed, to question them at all is practically useless. Much better would it be to examine those who have had long experience in reformatories, magistrates, respectable persons who, living in the quarters from which they come, have had opportunities to observe their conduct from childhood, and such like persons.

Another principle is that poverty, in itself, never leads anybody into vice. The contrary assumption is an outrage on virtue, which abounds among the poor. These, when well and religiously brought up, and corresponding to the training they have received, will endure privations even to death, but they will never dream of relieving the want of the body by bringing damnation on the soul. Indeed, the possibility of the easier life of vice will in most cases not even occur to them. On the other hand, one whose sense of virtue is dead, whose passions are ungoverned, may find in poverty the occasion of a vicious life. Here there is need of great discrimination. Suppose, for instance, that a young woman can live in modest frugal comfort on ten dollars a week, it does not follow that one who cares nothing for modesty, or frugality, or any other virtue, would live virtuously on that sum or on twice that sum.

Touching schools in which irregularities occur, the matter is very complex. The teachers and the teaching, the locality, the amusements tolerated, and even encouraged, have to be considered. The relative ages of the pupils is a very important point in the investigation of the origin of irregularities. A boy of fifteen is only a boy; a girl of fifteen is often very nearly a woman. If the evil be widespread it should form the subject of investigation for a special commission. Indeed, in every case one can say that the more restricted is the scope of any particular investigation, the more profitable it is likely to prove. H. W.

### ECCLIASTICAL NEWS

The New York Catholic Protectory, which was the pioneer institution of its kind in the United States, commemorated the golden jubilee of its foundation with special ceremonies on May 30. In its fifty years the Protectory has sent out into the world 50,000 boys and girls. Each year their equipment for self-care is more thorough. Last year the Protectory had in its charge 4,291 children of both sexes. The average yearly number is close to 3,000, allowing for annual discharges, transfers and deaths. A staff of seventy-five Christian Brothers, forty-seven Sisters of Charity, resident and non-resident physicians, instructors and laborers make up a community of close to five thousand persons. The Rev. Brother Henry is the general director. Sister M. Antonius is in charge of the female departments.

The first work of the institution, which was begun under the inspiration of Archbishop Hughes, was done in two small houses in New York City, but the following year a farm in the suburban district of Westchester county was purchased, and here the present spacious buildings, surrounded by some 200 acres, have grown up. The workshop, the school and the playground are combined, but there is no overcrowding during the process of instruction. Four hours a day was judged sufficient, and, according to their bent, the boys also engage in typesetting, blacksmithing, bread baking, gardening, harnessmaking, laundering, carpentry and general housework. Similarly the girls were to be taught the domestic sciences. For the trades schools expert instructors in every branch were engaged.

St. Philip's Home, a place in the city where self-supporting boys, who were working could lodge, was opened in 1902 as an

adjunct to the Protectory. A further development was the purchase, in 1907, of 600 acres at Somers Centre, 40 miles from the city, for the purposes of a model agricultural farm, the Lincoln School of Agriculture. A dairy barn was erected at a cost of \$60,000, a large ice house went up, and additional buildings, on a modified plan of the so-called "cottage system" are in process of erection. Here the boys are taught to be really practical farmers.

For each child committed to the institution by the county the city pays \$135 a year, with 35 cents a week additional out of the school funds for its education. The institution is chartered by the State of New York under the title of "The Society for the Protection of Destitute Roman Catholic Children in the City of New York."

The report of the receipts of the Society for the Propagation of the Faith for the year 1912, as printed in the June number of the *Annals*, indicates the growing interest in Mission work all over the Catholic world. The total amount received during 1911 was \$1,454,845.31; the receipts of 1912 are \$1,610,315.11, the largest amount ever contributed to the Society for the Propagation of the Faith. Of the increase of \$155,469.78 over last year's receipts more than half, viz., \$85,226.21, comes from the United States.

The nine nations that contributed the most to the Society in 1912 are as follows: France \$621,366.19; United States \$366,460.59; Germany \$196,013.53; British Isles (Ireland \$52,736.96, England \$20,127.16, Scotland \$1,798.74), \$74,662.86; Argentine Republic \$61,188.81; Italy \$54,476.91; Spain \$40,855.08; Mexico \$24,330.86; Austrian Empire (Hungary \$2,021.76, Austria \$10,351.44), \$12,373.20.

In concluding the remarks prefacing the report, the *Annals* says:

"These consoling results obtained must urge us onward. Although larger than ever, the alms sent to the missions are far from meeting their needs. When the total sum is divided among the 300 Vicariates Apostolic or Dioceses the Society assists, the amount allowed the individual missionary is very scant. Indeed, if compared with what Protestant societies collect for their missions, those results are very humble. Let us pray to the Lord for an increase in our Faith, that we may realize our duty toward the soldiers of Christ battling in the front, and help them in new conquests."

New York is the leading diocese of the world in the amount of its contributions, \$151,945; Lyons, France, is second, with \$89,660; Metz, Germany, third, with \$48,188, and Boston, Mass., fourth, with \$46,428. A notable contribution is that of \$25,403 from the meagre resources of the Diocese of Elphin, Ireland. No diocese in the United States, outside New York and Boston, gave anything near that amount. Philadelphia's total is \$22,924, and Brooklyn's, \$12,214.

The Rev. Joseph P. McQuaide, pastor of Sacred Heart Church, San Francisco, has been appointed a special commissioner in charge of things Catholic at the Panama-Pacific World's Fair, in 1915. Father McQuaide at present is planning how the story of the Catholic Church in the California peninsula may be best delineated for visitors to the Fair. As other nations besides the early Spaniards have helped to the making of the great State the new commissioner, in order to make the presentation of Catholic activities comprehensive and complete, proposes to enlarge his plans so as to enable the visitor to get a glimpse of the great Catholic Church from which her loyal sons drew their inspiration and their courage for achievement. The directors of the World's Fair have placed at Father McQuaide's disposal a United States man-of-war, should it be required, to convey from Rome whatever treasures of the Vatican may be entrusted to him for the Catholic portion of the exhibition.

## PERSONAL

Dr. Charles G. Herbermann was formally presented with the Laetare Medal at the Plaza, New York City, on the evening of May 19. The occasion was noteworthy. His Eminence, Cardinal Farley presided and seated with him on the platform were the honored recipient of the medal, Dr. Herbermann, the Very Rev. John Cavanaugh, C. S. C., president of Notre Dame, Indiana, the Rt. Rev. M. J. Lavelle, V. G., the Rt. Rev. Mgr. McGean, Rt. Rev. Mgr. Brann, the Rev. John Wynne, S. J., Thomas W. Churchill, President of the Board of Education, Andrew J. Shipman, member of the Board of Regents of the State of New York, John H. Finley, President of the College of the City of New York, Dr. Condé B. Pallen and others. The auditorium was well filled with friends and admirers of the distinguished litterateur and professor. The formal address of presentation was made by Dr. Cavanaugh, of Notre Dame University, and the medal was presented by the Cardinal. His Eminence spoke of his intimacy of forty years with Dr. Herbermann and said that no Catholic layman in the United States was more deserving of this signal distinction than his old friend. Mr. Churchill spoke for the thousands of young men, himself among them, who had come under the formative influence of the distinguished professor during his service of nearly half a century in the College of the City of New York. Mr. Shipman dwelt upon Dr. Herbermann's share in the work of "The Catholic Encyclopedia" and his pleasant relations with the directors of that great enterprise. Dr. Herbermann expressed his deep appreciation of the honor conferred on him by the University of Notre Dame and was evidently deeply affected by the public manifestation of the esteem in which he is held by his many friends. The Laetare Medal was first conferred on Dr. John Gilmary Shea, thirty years ago. It is a coincidence that Dr. Shea was the first President of the United States Historical Society, a position which Dr. Herbermann with so much credit holds to-day.

## SCIENCE

The significant thing about the new steamship *Acquitania*, considered to be the queen of the Cunard fleet, according to *Power*, is that the chief object aimed at in building her was to increase the safety and general utility of the vessel rather than to make it outspeed her prototypes the *Mauretania* and the *Lusitania*. She is larger in length, beam and tonnage than the *Lusitania*, but is less in horsepower by 8,000; less in boiler-heating surface by 19,350 sq. ft., and less in grate surface by 548 sq. ft. She is also 2.5 knots slower. The vessel is 902 ft. long, 97 ft. beam, with a hull depth of 64 ft., and a displacement of 49,000 tons. It will be propelled by four screws driven by steam turbines, giving a total of 60,000 shaft-horsepower. The vessel is built for 23.5 knots per hour.

There will be a total of about 200 motors aboard the ship, ranging in horsepower from 60, for the stokehold-fan motors, to  $\frac{1}{4}$  hp. All elevators, lids, winches, etc., will be motor driven, for lighting the ship, about 7,000 electric lamps will be installed. The refrigeration plant will be used solely for the cuisine department, as no refrigerated cargo will be carried.

A well-known European artist, who recently visited this country, has been quoted as saying that American cities would be more beautiful if there were more smoke to tone down the sharp outlines of the buildings and give a soft, pleasing gray. Evidently, says the *American Machinist*, his observations were not made in Chicago or Cincinnati or Pittsburgh. Smoke may appeal to the ultra-artistic, but when it has been estimated that the smoke nuisance costs the American people nearly \$50,000,000 every year, there seems to be another point from which to look at it.

## OBITUARY

Brother Eugene of the Congregation of the Holy Cross, died at Angers, France, on April 17 at the age of ninety. He was born in 1823 and became a religious in 1838, thus passing three-quarters of a century in the humble and meritorious work of instructing and educating Christian faith. He was a man of great sanctity and beloved by generations of students.

## LETTER TO THE EDITOR

## Catholic Writers, Publishers and Book-buyers

To the Editor of AMERICA:—

As the much desired Alliance between Capital and Labor can only be accomplished when it is realized that the interests of the one are the interests of the other, so a Triple Alliance must come about through better understanding and cooperation between Catholic Authors and Publishers, and between Booksellers and Book-buyers. At present each one blames the other two. Writers say:

Publishers hesitate to accept a MS., especially if it be high class, and offer the author only a pittance, even if the writer pays for the printing. They expect all the profits and would much rather get out some flashy, trashy book, at small expense but large profit, to palm off on Catholic readers.

The Publisher justly retorts, that he is not in the business for fun, or to do missionary work. It is unsafe in his judgment to accept a book unless a large sale is assured. The Catholic book-buyers are limited, not appreciative of the best, and publishing is such a lottery that the profit of the book that sells is needed to make up the loss on those that do not; also too much has to go in advertising.

The Catholic buyers say: We would not be so unappreciative of excellence if we had not been so often imposed on in the name of religion to buy the goody-goody or books "made to sell." As a rule Catholic books are not up to the standard and in some fields (notably fiction, travel, and juveniles) we have hardly anything excellent. Catholic books are too dear.

Now I would submit that the fault is not in any one, but in the lack of cooperation among these three classes, and the waste consequent thereto.

Can that waste not be eliminated? Suppose we had a guild of Catholic writers (for mutual acquaintance and emulation; for knowledge of what each had done, and what spheres of literature were still unfilled) with a central committee of connoisseurs who would examine a work before publication and decide: (1) If it had real merit, and (2) If it filled a field not yet adequately covered qualitatively and quantitatively, by any other similar work. An affirmative judgment on these two points would enable a publisher to give better terms to the writer, by sparing him the loss of getting out something inferior or unnecessary and the odium of appearing to aim at cutting out rival books.

Again, would it be impossible to have some assurance beforehand from Library Boards and from Catholic School Boards that a work of real excellence would be bought for the libraries and adopted in the schools? Could not Publishers and Booksellers by cooperation know better what buyers were interested in a given department of literature and so lessen the waste of advertising to the million to reach the one buyer? If this were done Publishers could quote lower prices. Why not have a convention and form this triple alliance? The National Convention of the Federation of Catholic Societies to be held in Milwaukee, Wis., in August might be a suitable occasion.

I would be glad to hear suggestions from Catholic writers, publishers and those interested in literature.

REV. J. T. DURWARD.

Baraboo, Wis.